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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., October 30, 1930

NEW SERIES
VOLUME XXXI. No. 44

Pastor H. M. Harris is conducting an evangelistic meeting in his church this week at Duck Hill. Dr. W. T. Lowrey is preaching and brother Atley J. Cooper leads the singing.

Mr. John C. Marshall is resigning as music director of First Church, Houston, Texas, desiring to give his time to some church as financial secretary and music director. He is highly spoken of by the officials of his church.

Recently in Virginia word was sent out to all the Baptist folks to "say it with chickens"; that is to send gifts of chickens to their state Orphanage. As a result 2,535 chickens arrived at the Orphanage and some of the city folks sent chicken feed.

Brother Freeman of the Baptist and Reflector, asks the lawyers and the rest of the world what church has a right to recall the ordination of a Baptist preacher. You don't need any supreme court decision for regulating the working of Baptist churches. Every Baptist church is its own supreme court. Only a church to which a man belongs has any right to ordain a man or to cancel his ordination. And no other Baptist church need recognize any action of any Baptist church unless it wants to, either ordaining a man or canceling his ordination or anything else.

We go to press too early to give the mission receipts for the year just closing, Oct. 311. On Oct. 1st the receipts were \$7,000.00 short of the same time last year. And we have to date given \$2,031.51 less in the 27 days of October than the same days last year. We are \$130,000 short of our goal for the year, \$325,000. The shortage occurred in April and October, when we have special collections every year.

Jefferson Davis County Association held a three days session at Carson and was well taken care of. The editor was there only on the last day, Sunday, and the house was full to overflowing. And many of the pastors were there. Sunday morning Mrs. Puckett read the report on Sunday Schools and B. Y. P. U. work. It was also ably discussed by brethren Fortenberry, Quin and Horne. Dr. Farr being absent the sermon Friday was preached by Dr. H. M. Harris of Mississippi College. In this county there are as loyal churches and able leaders as are to be found anywhere, and the discussions were excellent. On the printed program were the names of W. E. Farr, G. L. Martin, A. S. Johnston, J. B. Quin, Miss Sinclair, Roy Berry, C. V. Sutton, W. C. Hutchins, D. O. Horne, S. B. Bishop, Henry Fortenberry, J. O. Buckley, Marvin Brady, and Mrs. R. C. Puckett. Brother Buckley is moderator, brother Quin vice-moderator, brother L. C. Burkett clerk and brother J. M. Fortenberry treasurer. The editor preached by invitation the doctrinal sermon Sunday morning and then had to try again Sunday afternoon.

Send 4 subscriptions to Record and get \$1.50 pen.



Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.

PROGRAM

Pastors' and Laymen's Conference, Water Valley, Mississippi
November 16-17, 1930

Theme: WORSHIP

Monday Evening

7:00-7:15—Prayer and Praise, Harry M. Pippin.
7:15-7:25—Business Session.

I

Introductory Discussion

7:25-7:45—God the Object of True Worship, M. O. Patterson.

II

Worship in Secret

7:45-8:05—The Why and How of Secret Worship, J. N. McMillin.
8:05-8:25—Worship in the Daily Duties of Life, W. M. Bostick.
8:25-8:45—Learning to be Devout, W. A. Hewitt.
8:45-9:10—General Discussion.

Tuesday Morning

9:00-9:15—Prayer and Praise.

III

Worship in the Home

9:15-9:35—The Pastor's Task in Encouraging Family Worship, S. F. Lowe.
9:35-9:45—General Discussion.
9:45-10:05—Family Worship from a Layman's Point of View, B. G. Lowrey.
10:05-10:20—General Discussion.

IV

Public Worship

10:20-10:40—Formalism and Spiritual Worship, T. W. Young.
10:40-11:00—Public Worship from a Layman's Point of View, J. N. Berry.
11:00-11:20—General Discussion.
11:20-11:40—Business Session.

Adjournment for Lunch

Tuesday Afternoon

2:00-2:15—Prayer and Praise.

IV (Continued)

2:15-2:35—Leading the Congregation into Genuine Heart Worship, J. D. Thompson.
2:35-2:55—The Sermon as Related to Other Parts of the Worship, Webb Brame.
2:55-3:15—General Discussion.
3:15—Blessings of True Worship and Moment of Heart-Searching Consecration, E. F. Wright.

Closing of Conference without Formality of Adjournment.

Robert L. Lemons
J. P. Kirkland,
C. J. Trussell,
Ernest Hawkins,
E. B. Hatcher,
Committee.

—BR—

The State Convention meets in Water Valley Nov. 18. Have you sent your name to Pastor J. M. Metts?

"MY BEHAVIOUR AT THE CONVENTION"

First, the Lord willing, I'm going. I almost wish I was not. I am almost afraid to go. I am profoundly glad I was not at Newton. I do not enjoy such language as was used at Newton, and I do not care to listen to such charges as were laid at the door of perfectly worthy brethren. I am almost afraid the same thing will happen at Water Valley. I have well formed convictions of my own as to what ought to be done with the Orphanage, and Clarke College, and I am very conscientious in those convictions. But I believe other brethren have the same right to their convictions that I have, and that they are just as sincere in these convictions as I am in mine. I believe that all of us want to do the will of the Lord in all matters of the denomination in Mississippi, and I believe, too, that if each of us will earnestly seek His leadership, being willing to surrender our will in any matter, that we can find the Lord's will, and the Convention will be harmonious, happy, and helpful.

And, so, I shall go to the Convention with the full purpose of earnestly and prayerfully considering all the plans that shall be brought before the Convention for consideration. I am going to do my best to understand the position of the Education Commission. I am going to try, under the Lord, to put myself in their place, and view things just as they are forced to view them. But if I find myself unable to agree with them, I certainly shall not charge them with anything personal in their stand, whatever that stand shall be. I believe they are honest, and want to do what is right.

Then, my behaviour with reference to the Board of Trustees of the Orphanage will be that of a brother beloved, interested in a common cause, and trying to arrive at the will of the Lord. If they say to the Convention that there are certain things that cannot be done until certain other things are done, I am going to believe that they have gone into the matter thoroughly, and that they have a right to know what they are talking about. I am going to try to appreciate their position, and to remember that they were appointed by the Convention for the very purpose that they are trying to carry out.

I do not mean to say that I, as a member of the Convention, shall not speak my mind in the matter, and that these worthy brethren are above making mistakes; certainly, we all make mistakes. But it seems to me that there will be agreement, that I am more liable to make a mistake about a thing I have not studied as extensively as the man that was appointed for the purpose of studying that very thing, than the man who was so appointed. And, so, I am going to give the Education Commission, and the Board of Trustees of the Orphanage the benefit of every doubt, praying all the while that God will lead them to the right solution of their problems.

While at the Convention, I am going to remember that my behaviour will be reported in the current press, and be read by thousands of people who are not Baptists, and others who are not even Christians, and that I ought to see to it that I shall have a "good report from them that are without", I am going to try to remember, that instead of quarrelling about minor affairs, I ought to be interested in the millions of people in the world who are lost, and that this Convention ought earnestly and prayerfully to consider the question of world evangelization. I do not mean that these other things should have no consideration at our hands, but they ought to be settled, in the fear, and in the light of the will of God, and go right on to the consideration of the thing for which every church that shall be represented at the Convention was brought into existence.

Brethren, my heart's desire, and prayer to God is, that the Convention shall be peaceful, harmonious, happy, and helpful, and that it shall go down in Mississippi Baptist history as the greatest Convention that we have ever had.

So mote it be.

Hernando, Miss.

—C. C. Weaver,

NOTES FROM VIRGINIA

In my last article I partially promised to send a few lines from Roanoke, Va. This I failed to do, though I spent a month in that interesting and growing city.

I have lived eighty years, twenty-five of that time in Mississippi, and sixteen in Sunny Italy, but the weather in Roanoke was the hottest long continued spell I have ever felt. There seemed to be no sunstrokes, and very few fatal breakdowns, but the whole city seemed to swelter under the fearful heat, and only necessary work was done, and many prayers were offered for rain, and for a change in the temperature. For once Roanoke proved to be the hottest place in Virginia. But in spite of this fact I was delighted to see how well the people attended church and prayer-meeting. I preached seven times in the city, four times to large, attentive congregations, and prayer meetings often numbered two hundred, and Sunday Schools from 500 to 1,000. In fact Roanoke is a church going town, and the children flock to the Sunday Schools, and the B. Y. P. U. is well attended.

The town is growing rapidly. When I first knew Roanoke it had two stores, one church and three or four hundred people, and now it has 37 churches, and a population of 70,000, with many attractive homes, and great busy stores. One church, only four years old, has a membership of 1,500, 1,200 in the Sunday School, and a large congregation every Sunday, morning and night, and the largest B. Y. P. U. in town. As I look back more than fifty years, to my first visit to Roanoke, it seems impossible that any town in Virginia could have made such progress in that length of time.

I went there to visit the girl to whom I was engaged, and who later went with me to Italy, where we spent sixteen years together in mission work. This summer while in Roanoke, I visited the Strawberry Association, which met in the Baptist Church in Bedford, Virginia, and when called on for a talk, I stood on the very spot where 50 years ago we were married. Of course no one present at that Association could appreciate my feelings as I rose to speak, and as I stepped to the never-to-be-forgotten spot where we stood together to pledge our troth.

During all these years the Lord has been wonderfully good to me. We have eight children, four sons and four daughters, all married, and seventeen grandchildren, and we have never lost a child or a grandchild. With one exception, they all live in or near New York City, so that we are in constant touch by telephone, and see them often. We have just observed our Golden Wedding, when the children, and all of the in-laws, except one, were present.

How blessed it is to commit one's life into the hands of God, assured, that if we will do our part, and trust and obey him, He will do the best for us that can be done, that He will provide for us and cheer us, and use us for some good purpose, even in old age, and up to the time of His call to "Come up higher".

We are happily and comfortably situated in New York City, in an apartment just large enough for two, with few church or social duties, and with much time for reading and writing. I call myself a retired pastor, as I have no pastoral duties, but not a retired preacher as I often do pulpit supply work, an invitation for such work having come since I began this article. I have found supply work in New York, just as easy, and just as much appreciated as anywhere else. Christians here love a "Thus saith the Lord" message in which one can speak with conviction, and authority, and with as little controversy as possible.

New York City is always busy, but this is the busiest season of the year, in schools, in business, and with politicians. The schools are crowded, there seems to be a spirit of hopefulness among business men, vice is rampant, of course, and policemen and lawyers and judges have their hands full, and an unusual amount of political graft and corruption is being discovered and exposed in the ranks of Tammany,

which has been called the most corrupt organization that has ever cursed any city, and for such a length of time.

—John H. Eager.

THE TERRIBLE CONTRAST

The Harvest Is Great, But The Reapers Are Few

On the one hand a vast harvest field; on the other hand a small group of reapers. This is Christ's picture. In His words we have:

I. A startling statement. "The harvest is great."

1. Startlingly awful. That vast harvest field represents lost souls. Millions upon millions. There today they spread out before the Savior's eyes like an immense harvest of rich grain neglected and perishing.

2. Startlingly inspiring. A harvest field suggests grain ready for a harvesting. It suggests opportunity. These millions of souls are ripe for gathering. Think of it—Christ's words mean that Heaven's door is open to every one of them who will come, or be led, thither, through Christ.

3. Startlingly important. Christ eagerly desires that harvest. When He saw that harvest of souls—distracted like sheep without a shepherd—He was moved with compassion and urged His disciples to pray for the gathering in of the harvest. While we are indifferent, Christ is yearning for the lost millions today.

II. A distressing statement. The reapers are few.

1. Distressing as regards the harvest. Most of the present harvest, because of the scarcity of reapers, will almost surely be lost. We stand by and see them in multitudes sinking into Hell—perishing for lack of reapers.

2. Distressing as regards the reaping. The smallness of the reaping band makes the reaping difficult, subjects the reapers to unusual loneliness and hardships and woefully handicaps the entire undertaking.

3. Distressing as regards Christ's cause. The fewness of the reapers means the fewness of Christ's loyal disciples. It means that many professed disciples are unwilling to become reapers and are possibly themselves unsaved. It suggests that, compared with the harvest of lost souls, the truly saved on earth are few and that those upon whom the Master can depend are a handful.

There must have been agony in His heart and in His tones as He uttered the words, "The harvest is great, but the laborers are few."

—H.

—BR—
NEWS FROM CHINA
By Hendon M. Harris

After a bitter civil conflict China appears to have settled down. How long peace will prevail remains doubtful. The recent conflict was decided when Chang Hsueh Liang, war-lord of Manchuria, moved south and took Peiping (formerly Peking) and Tientsin. The Christian General Feng Yu Hsiang still has 70,000 troops and has retired with them into the fastnesses of Shensi and Shansi provinces. While these two militarists control such areas, no one would dare predict a long period of peace in China. Besides there are Communists in South China who form a considerable source of trouble.

In spite of war, the Christian work goes on. In 1910 I went to China and began work in a virgin field. After seven years work 23 were baptized. There are now 17 preaching places and about 1,000 Christians in this area which I opened up and organized. A recent letter from Miss Viola Humphreys, Kaifeng, China, tells how there have been 50 baptisms this year in only 5 of the preaching stations I opened and there are 12 other places besides. For this let us be grateful to God.

—BR—

First Church of Columbus, Indiana, recently had a Home-Coming Day. The editor of the Record was represented by a letter, as this was the place of his first pastorate, having been ordained by this church on leaving the Seminary at Louisville.

Housetop and Inner Chamber

J. Fred Scofield conducts the music for the Student Conference in Atlanta Oct. 30-Nov. 2.

It is said that there were 90,000 people at Kings Mountain celebration recently and not a sign of anybody's having had a drink of intoxicating liquor.

Pastor John Buchanan welcomed 70 into the church at El Dorado, Ark., recently as a result of the meeting in which he was assisted by Dr. W. F. Powell of Nashville.

Pastor J. E. Cranford received two into Davis Memorial Church Sunday, one of them by baptism, making 22 received since he began his work with them in September.

Pastor A. M. Overton of Baldwin reports a great meeting of the Northeast Mississippi Pastors recently at Ripley. The next meeting will be at Holly Springs Nov. 4.

"One Thousand One Hundreds"—A call to the conscience of Southern Baptists to meet the Emergency of the Baptist Bible Institute. Will you help?

Brother N. T. Tull says that the Baptist Bible Institute is slowly and surely cutting down its debt by receipts from brethren and sisters who are joining in the plan for 1,000 to pay \$100 each and seventeen to pay \$1,000 each.

On Nov. 4 Dr. A. S. Woodburne will deliver his inaugural address as Professor of Christian Theology at Crozer Seminary; subject: "Contributions Of Other Religions To Christian Thought".

Pastor J. A. Taylor passed through Thursday on his way to Seminary, where he began a meeting with his people. Brother C. E. Allman of Hattiesburg Fifth Avenue Church joined him Monday to assist until Nov. 1st.

The Bible teaching conference and evangelistic meetings conducted by Dr. Len G. Broughton over a period of two weeks with the First Baptist Church of Greenville, Mississippi, resulted in 105 additions to the church, 70 of them for baptism.

By the generosity of Mrs. H. L. Kokernot of San Antonio, Texas, the Brazilian Baptist Publishing House will soon publish a Portuguese translation of Dr. S. J. Porter's book, "The Diamond Shield". It is planned to give a copy to every Baptist preacher in Brazil, and it will be used as a devotional booklet by B. Y. P. U.'s in Brazil.

Pastor A. J. Smith has been with Queensborough Church in Shreveport for more than six years. Their recent annual associational letter showed 202 additions to the church, a net gain of 183. The Sunday School averages nearly 700, with 75 officers and teachers, and nobody is allowed to teach who dances, plays cards or attends Sunday amusements.

At Hinds-Warren Association a name was called as having been put on a committee. The pastor of the church, brother Busby of Bowmar Ave., Vicksburg, protested because he said the man had been dismissed from the church for dancing. Mention is made of this because it is the only case of church discipline we have heard of for a good while. It is news.

A writer in the Christian Advocate of Nashville, Southern Methodist organ, urges abolishing the presiding eldership. These presiding elders are said to have cost this denomination last year \$1,244,067, and the bishops cost \$151,269. This brother says, "It is a sinful waste of the Lord's money to continue the presiding eldership." That is as much as Southern Baptists give to Foreign Missions.

Brother E. S. Wilson, now of Laural, sends us the information that the city of McComb was founded about 1871 by Col. H. S. McComb, who located the railroad shops there and secured a charter providing that no liquor saloon should ever be licensed there.

Dr. J. B. Lawrence, Secretary of the Home Board, will preach to his old friends at Columbus Nov. 9. Mr. George Burnett of the Southern Baptist Brotherhood will be with this church Nov. 24-30. The Sunday School purposes to move into their new building Nov. 30. The church will have a school of Sunday School administration Jan. 3-10 conducted by Mr. Arthur Flake; and a school of missions in February conducted by Mrs. Una Roberts Lawrence. Sunday before last there were nine additions to the church, one by baptism.

Chiang Kai-Chek, president of the Chinese Republic, was received into the Methodist Church according to dispatches from Shanghai a few days ago. His wife and her people have been Christians for some time. He explained his profession of Christian faith by saying he felt the need of a God such as Jesus Christ. The first president of China, Sun Yat Sen, was a professed Christian and his wife was a Baptist. One of the conspicuous military leaders in China, Feng Yu-Shiang, for a long time was an avowed Christian, though he is reported of late years to have renounced Christianity. But the latter report is questioned in many places.

Zionists among the Jews are much disturbed over the British policy in Palestine and are outspoken in their criticism of the government. The difference seems to be over the interpretation or understanding of the announced policy of the British government to make Palestine a "national home for Jews". The government contends that it never intended to make the country a home for Jews exclusively, but to give them permission to enter under certain restrictions. There are many more Arabs than Jews in Palestine and the British who have a mandate to govern the country under the League of Nations have a difficult task on their hands, as the Arabs are resentful of the coming of Jews in large numbers. We are willing to leave this problem to the Lord and the Britishers.

At the Scott County Association which met at Lake, the singing was conducted by brother Moody Purvis. Brother W. L. Meadows was moderator and brother J. H. Street clerk, serving without compensation. Brother J. L. Hughes was elected vice-moderator. A number of visitors were introduced. The program had been carefully prepared and printed. Dr. H. M. Harris in a ten minutes talk told of Mississippi College's progress in endowment and equipment; of the leaders sent out in Mississippi and elsewhere; and of the democratic spirit of the institution. The Glee Club from the High School sang two hymns under the direction of Miss Loper. Brother J. H. Street of Harpersville preached the associational sermon on The Problem and Tragedy of Unresponsiveness, using the text, "We piped unto you and ye did not dance; we wailed and ye did not mourn". It was a well thought out sermon true to the text and timely for the occasion. In the afternoon all Mission reports (State, Home and Foreign) and the one on Cooperative Program were read by brethren Kent, J. L. Hughes, A. A. Kitchings and J. H. Street. Judge Kent allowed the editor to take the time for State Missions, and the other brethren made good addresses. Dr. Gunter closed with an address on the Cooperative Program. Brother M. C. Hughes led the morning devotional. The ladies served a good dinner. This association is said to have a good attendance the second day, but this writer was at another the next day.

Help the Baptist Bible Institute, New Orleans, by sending it the names and addresses of individuals who might give to the Emergency Appeal of the Institute.

Friendship Church in Pike County has called Rev. J. B. Quin as pastor and he will probably accept. This church has recently built a new modern brick church house and is well equipped for work. They have preaching two Sundays in the month and are an aggressive body in a promising field, five miles from McComb. This is the community where brother Quin grew up, and the church where he was baptized, licensed to preach and afterward ordained. He will have great joy in serving them, and they in following his leadership.

Evangeline Booth has worked 25 years in the United States with the Salvation Army. She says: "Before prohibition came, we used to have a horrible time of it every Saturday night, picking up the drunks (men and women) lying intoxicated in the gutters and in the streets. A corps of stretcher bearers brought them in to our 'homes,' where they could sober up without being robbed or murdered for their few remaining pennies. Even stretcher bearers proved inadequate for a while; we got to using wagons and carts. It was a common thing, in this city to collect from 1,200 to 1,300 in a single night. Prohibition immediately reduced this gathering to 400, and now a dozen years later we average no more than seven in all. It was a common sight in the old days to see any number of men being thrown out of our rescue home because they were too wild and boisterous to handle."

Hinds-Warren Association includes all the churches in the two counties, including the cities of Jackson and Vicksburg. When we arrived at Utica, the place of meeting, brother Byrd was speaking on the Cooperative Program and brother C. C. White was presiding and brother W. R. Hollingsworth keeping the record. The sermon was preached by Pastor R. L. Wallace of Raymond who used the text, "First they gave their own selves to the Lord and to us through the will of God". It was a good sermon and very properly emphasized the fact that the primary and chief need in our churches and in the whole denomination today is personal dedication to God. In the afternoon brother D. A. McCall had charge of the program on Social Service. He had arranged for an address on the Orphanage, on the Hospital, and on Law Observance. These were informing. Then Dr. H. M. Harris read the report on Christian Education, speaking on Mississippi College and calling on Dr. M. O. Patterson to speak on Ministerial Education. Dr. Provine also spoke on his more than 20 years of service as president of Mississippi College. The brethren endorsed the plan of Dr. Patterson and the W. M. U. to provide a ministerial cottage at Clinton. There was a session of the association also at night, which was not so well attended. All churches in the association were represented, and it was probably the best meeting for several years.

—BR—

Surely there are one thousand individuals, churches, societies, in the South who can and will give \$100.00 to the Emergency of the Baptist Bible Institute. Do it now!

—BR—

A WEEK'S WORK AT THE BAPTIST BIBLE INSTITUTE

—O—

No. assignments met.....	135
No. making reports.....	102
Leaders' reports.....	16
No. workers at assignments.....	77
No. people attending services.....	518
Gospels distributed (Bibles and tracts).....	49
Sermons and addresses.....	69
No. dealt with personally.....	59
No. asking for prayer.....	23
No. professions of faith.....	15
No. attending Report Hour.....	60
Oct. 4-11.	

Editorials

NOT BY BREAD ALONE

When Satan found Jesus in the wilderness hungry after a forty days' fast he tempted him with the suggestion that he should turn the stones into bread to satisfy his hunger. The reply of Jesus was a quotation from Deuteronomy, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God". It seems that some interpreters have misunderstood the meaning of this passage and so have misinterpreted the attitude of Jesus at the time of the temptation.

It is not uncommon to make a distinction here between supplying the demands of the body and satisfying the needs of the soul. And so the reply of Jesus is made to convey the impression that he is emphasizing the spiritual needs as opposed to the bodily needs. Or that Jesus is refusing to gratify a bodily appetite because he would subordinate it to the demands of the spirit.

This object, the cultivation of the spirit in preference to the gratifying of the flesh is a worthy and desirable end to be attained, but this particular scripture does not seem to lend itself to that particular truth. And we are in danger of losing the lesson in this passage by seeking to drag into it lessons that do not belong to it, but may be amply justified by other passages of scripture.

The meaning of the quotation which Jesus here uses must be found by studying it in its connection in Deuteronomy 8:3. Moses is preparing the people for admission into Canaan, fortifying them by faith in God that they may not be afraid. He reminds them of how they have been taken care of throughout the wilderness journey. He tells them how God took care of them when they had no other resource, and lived from hand to mouth from day to day for forty years. He says God did this for two reasons; to make them know that they are absolutely dependent on God for sustenance, and to make them know that God will not fail them, but will supply every need.

The ordinary methods of obtaining a livelihood had been removed. The ordinary articles of food were not to be had. They were at the limit of their resources, but God was not at the limit of his. He has infinite resources. Bread? Bread? That was all they knew, but it was not all God knew. He could provide articles of food they had never heard of. And he did. Man does not have to live by bread alone. God can speak and the ground is covered with manna. He could give them food from heaven to eat. All their needs were met.

All of Jesus' needs would be met by a loving heavenly Father. He does not have to turn stones into bread. He trusts God and waits on his word. In due time his needs were met. Angels came and ministered to him. They spread a table before him in the wilderness. He is God's son. God will see that his needs are met.

Yes we are God's children, and we do not need to worry. God's resources are infinite. He can give us bread and anything else, all else that is needed. And he will. If we are tempted to worry or to adopt wrong means for satisfying our needs, we can remember the way Jesus met the temptation. God is abundantly able to supply us, not with bread alone, but with any and all things which he sees we need.

Some halfwit once had a lecture on the "Mistakes of Moses". The Bible tells us of only one mistake of Moses, namely when the Lord commanded him to speak to the rock to get water out of it, and he got mad and hit it with a stick. The water came all right, but Moses was kept out of the promised land because of it. Have you ever thought when a preacher gets all hot in the collar and larrups the folks that he is repeating the mistake of Moses?

ORPHANAGE LOCATION

In all probability in one way or another the question of the proper location of the Mississippi Baptist Orphanage will come up again at the meeting of the State Convention in Water Valley, Nov. 18-20. The minds of the brethren have been on this question a good deal in the past year. It is understood that the trustees will make a recommendation to the Convention that a new plan out and out be provided for Orphanage buildings and equipment, and that the location be somewhat further removed from the city of Jackson.

In no spirit of controversy, and no desire to anticipate any action by the Convention or recommendation to be proposed; and no purpose to antagonize the ideas of others interested we here put down simply our reasons for believing that the Orphanage should stay where it is. We are not here entering into any argument, but stating certain things which seem to us to be facts to be reckoned with. Here are certain conditions which will have to be confronted if any move is made to any location whatsoever.

1. The Orphanage is now easily accessible to any one coming to Jackson, the center of the state in many ways. It is an advantage to the Orphanage to be where it can be visited with little cost or trouble, by more people than in any other place in the state.

2. It is located at a railroad center and in close contact with other institutions of its kind, where the gifts from the people all over the state may be sent on the railroads free of cost of transportation. It is doubtful if this could be done if the institution were not close to and worked in cooperation with the Methodist Orphanage, the Old Ladies' Home, The Children's Home Finding Society, etc. Certainly it would not be so easy for the people in every part of the state to fill a car for our Orphanage alone.

3. The Orphanage as now located is on a street car line which can be utilized and is utilized for getting the children to educational and recreational features in Jackson.

4. The Orphanage is in five minutes drive of the Mississippi Baptist Hospital, where the children are given service constantly without charge, and where they get the benefit of an endowment fund left by a Jackson philanthropist. This is an asset that can be duplicated nowhere else.

5. The children of the Orphanage have the services of the best physicians of Jackson, and none of these except one employed by the Orphanage receives anything for his services. One-third of the children in the Orphanage recently had their tonsils removed without cost. And recently a large majority of the children received the services of dentists in Jackson, with no charge except for materials used.

6. The children of the Orphanage are given full benefit of the High School in the city of Jackson with no charge, and the arrangement for the other grades is adequate and satisfactory. There is probably no other situation open where the High School advantages are at their service.

7. The arrangement for church attendance is entirely satisfactory. About two blocks away on paved street with concrete walks and well lighted street is the Davis Memorial Church. We do not believe these advantages can be provided anywhere else in equal measure.

Only two reasons for moving have been suggested so far as we remember. One of these is that the children should be raised in the country. The advantage of being in the country is separation from the crowd and having plenty of room. There is plenty of room on the 112 acres at the Orphanage, and there will be a crowd wherever the Orphanage is.

The other reason given is that the Orphanage land is too valuable. It is valuable for the seven reasons enumerated above. These reasons make it valuable as a place for the children. May the Lord enable us all to see clearly and to do right.

Dr. R. Q. Leavell, of Gainesville, Ga., is assisting Dr. A. U. Boone in a meeting in First Church, Memphis.

DR. EDGAR GODBOLD

Our readers have generally been informed of the election last week by the trustees of Mississippi College of Dr. Edgar Godbold to be president of the college beginning June 1, 1931. This announcement of the trustees came too late for insertion in our last week's issue. We have not heard whether or not Dr. Godbold has given answer to this call, but we understand the trustees had assurance that under certain conditions he would accept. We believe these conditions will be met, and we strongly hope that our people may have early assurance of his acceptance.

Dr. Godbold is a native of Mississippi, coming from Pike or Amite County. He was a student in Mississippi College and graduated from that institution when the editor was pastor at Clinton. From a close personal acquaintance with him then and later when he was head of the Department of Biology in the college we know him to be a man of the highest ideals and the finest type of Christian character. He was a fine student, a participant in all college activities, a speaker of recognized ability, a church member of unswerving loyalty, and a leader among men. He won honors in several lines of work. While a professor in the college, he was in constant demand as a speaker in educational and denominational work.

He went from us to Louisiana, where he was Executive Secretary of their State Mission Board and later dean of Louisiana College. A little later he became president of Howard Payne College in Texas. From this position he was called to succeed Dr. J. B. Lawrence as Secretary of Missions in Missouri. In all of these positions he has proven his worth and given eminent satisfaction. He is a layman of executive and administrative ability who knows how to work with other people and how to get other people to work with him. He is an acceptable speaker in any pulpit or platform.

His wife is a worthy companion and helpmate, a woman of Christian ideals and culture. It is the pleasure of this writer to remember that she was converted under his preaching in a revival meeting.

It is good to think of getting one of our own men back home. Our people will welcome him with open arms, and give him cordial support. He comes to a great institution and will lead it to greater place in our denominational work. He is in thorough sympathy with our denominational work, well acquainted with it and will have the hearty cooperation of all preachers and laymen and women. May the abundant blessing of God attend him and his work.

EDWIN CHARLES DARGAN

The following telegram was received from Dr. I. J. Van Ness, of Nashville, on Monday.

"Doctor E. C. Dargan died in Chicago, where he was with his son, on Sunday, October twenty-sixth. He will be buried in Virginia and we are awaiting later announcements. One of the noblest of our leaders thus passes away. As pastor, teacher, convention president and editor he served his day and generation with his Baptist people and with it blessed us all with a noble Christian spirit and the heart of an unfailing friend."

Dr. Dargan was a native of South Carolina, but belonged to all of us. He was pastor in Charleston, S. C., and in Macon, Georgia. He taught in the Seminary in Louisville, and was one of the best presidents the Southern Baptist Convention ever had. He was one of the greatest expository preachers we ever heard. A passage of scripture became luminous under his treatment. His later years were spent in writing books and for periodicals, being connected with the Sunday School Board. He was nearly 78 years of age. Dr. Dargan's heart was warm with the love of Christ, and his spirit as sweet as that of childhood.

Silver Springs Church in Pike County adopted the budget plan for financing the church and mission work for next year. They report a good service on their last Sunday. At night the B. Y. P. U. of Clifton, La., gave a good program.

"CUTTING THE GARMENT TO FIT THE CLOTH"

I am interested in what Judge O. B. Taylor and Dr. W. T. Lowrey have written in recent articles in the Record on what is best to be done by Mississippi Baptists with our four colleges.

Dr. Lowrey is advocating a very high ideal and certainly an end to be very greatly desired. In fact it is what Mississippi Baptists seem to have had for their goal in the field of Christian education.

But we must admit that we have failed to reach our goal.

In our efforts to reach it we have plunged the denomination deeply in debt.

We are trying now to sell bonds to pay debts made by borrowing money to pay the operating expenses of some of our colleges.

We are continuing to borrow money for the operating expenses of some of our colleges in spite of the fact that we have made a failure in our efforts to raise money to repay money already borrowed.

Any business institution on earth would soon be wrecked if operated financially as Mississippi Baptists are operating their colleges. This is plain talk but we just as well face facts. We are headed toward financial ruin. The children of light should be as wise as the children of this world.

We can not operate our colleges any longer on our present methods of financing them.

Some changes must be made. Some method must be found by which we can operate our colleges without borrowing for their current support.

"The garment must be cut to fit the cloth". In choosing our future educational program we can not choose a program we would like to have but we are forced to choose one we can finance. Judge Taylor has suggested a plan that he thinks can be worked on our present receipts for Christian education, and at the same time offer standard education to our boys and girls.

It is just what one would expect from the brain and heart of a great consecrated and successful business layman. There is a business side to the operation of our schools.

In view of our very embarrassing situation brought about by our present methods of financing our Baptist colleges we had better listen to men who have made a success in the financial world.

As a Mississippi Baptist I would delight to have our several Baptist colleges as Dr. Lowrey would have them.

I once hoped and even believed that we would have them as he favors them but I have given up all hope.

It is impossible now unless the friends of our several colleges add sufficiently to their present endowment to operate them from their income exclusive of money given from our Cooperative Program.

Until that is done I shall favor some plan that promises successful operation from income from endowment and student fees. Read Luke 14:28 to 31 inclusive.

—J. W. Lee.

—BR—

Pastor D. A. McCall and his people at Griffith Memorial Church, Jackson, had a great day Sunday when they got into their new church. They are having service every night this week.

—BR—

Have you sent your name to J. M. Metts, Water Valley, for entertainment during the Convention, Nov. 18-20? The Preachers and Laymans Conference is supposed to meet on Monday night, Nov. 17th.

—BR—

We don't just get the idea in calling a meeting to save Jews a "good will meeting." If it means an earnest effort of good will to save lost sinners on the same terms with the same gospel as gentile sinners are saved, all right. But if it means a draft of sweetened wind to make everybody feel good and pool all religion into one common hodge-podge, that is another matter.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

A CORRECTION

In the October issue of the Baptist Convention Bulletin under the head of Receipts From November 1st, 1929, to October 1st, 1930, the churches in the following associations were mixed up, due to an error on the part of the printer. We are here making the corrections.

LINCOLN COUNTY

Arlington	\$ 21.40
Bethel	15.05
Big Springs	
Bogue Chitto	335.00
Brookhaven	4,768.28
Calvary	
Clear Branch	
Fair River	
Friendship	32.00
Gum Grove	4.60
Heucks Retreat	31.00
Holly Springs	
Little Bahala	
Macedonia	27.00
Mission Hill	78.50
Moaks Creek	24.30
Montgomery	23.60
Mt. Moriah	9.90
Mt. Pleasant	5.00
Mt. Zion	35.55
New Prospect	12.60
New Site	38.25
Norfield	
Philadelphia	89.48
Pleasant Grove	20.00
Pleasant Hill	8.65
Ruth	21.45
Shady Grove	
Topisaw	
Union	9.00
Union Hall	
Wellman	43.00
	\$5,653.61

MONTGOMERY COUNTY

Bethlehem	\$ 9.75
Bethsaida	
Duck Hill	
Eskridge	13.15

SUNDAY SCHOOL ATTENDANCE OCT. 26

Jackson, First Church.....	688
Jackson, Calvary Church.....	859
Jackson, Davis Memorial.....	387
Jackson, Griffith Memorial.....	507
Jackson, Parkway Church.....	186
Jackson, Northside Church.....	69
Offering.....	\$30.65
Columbia Church (Oct. 19).....	412
Offering.....	\$12.60
Silver Spgs. Church (Pike Co.).....	95
Offering.....	\$ 1.47
Durant.....	205
Offering.....	\$10.67
Gulfport, First Church.....	426
Offering.....	\$110.00
Meridian, First Church.....	724
Offering.....	\$52.34
Hattiesburg, Fifth Ave. Church.....	286
Offering.....	\$95.18
Silver Springs Church.....	111
Offering.....	\$9.30
Hattiesburg, Immanuel Church.....	218
Offering.....	\$129.49

—BR—

Scores are reported saved in a meeting in Tabernacle Church, Knoxville, Tenn., held by Evangelist T. C. Crum and singer I. C. Petrie, who then assisted pastor C. W. Knight at Harrodsburg, Ky. At the last reports there had been 60 additions to the church. During Dr. Knight's pastorate of nine years the membership has been doubled.

Hays Creek	4.00
Kilmichael	23.05
Milligan Springs	
Mulberry	
New Jerusalem	
New Salem	
Pine Forest	
Poplar Creek	
Poplar Springs	
Prospect	
Scotland	16.50
Shiloh	5.35
Stewart	
Union	
Unity	
Winona	540.00

\$611.80

NESHOBA COUNTY

Bethsaida	
Bluff Springs	
Burnside	\$ 78.92
Coldwater Mission	11.61
County Line	
Deemer	11.50
Dixon	37.78
Ebenezer	
Hope	28.50
Linwood	2.40
Longino	5.00
McDonald	2.25
Mt. Nelson	
Mt. Sinai	6.00
New Black Jack	
Neshoba	221.65
New Harmony	
New Hope	8.00
Pearl Valley	
Philadelphia	555.50
Pleasant Dale	
Providence	
Salem	
Spring Creek	10.00
Stallo	
St. Bayou	

\$979.11

WHAT DO WE READ

An American Bishop tells of an interesting experience in a western town. He was in the modest book store one day, when a rather prominent woman came in to buy a book. When asked what kind of a book she wanted, she replied, "Oh, just something to read." An obliging clerk handed her a worthless news story, which she rapidly glanced through by simply turning the pages, and then said: "That looks good. I will take it." She paid for it without even asking the price. A half hour later the bishop was in the meat market making a purchase—for even bishops cannot live by books alone—when the same woman came in and demanded a steak. She scornfully refused the first cut and the second that were offered, insisting rather loudly upon "the best you have." When she finally received and paid for a most expensive cut, she announced for all to hear: "I am particular about what I eat." The woman was perfectly right about the meat. But life is more than meat, and man cannot live by bread alone. A cultured mind is one of the great secrets of happiness. They who miss "the glory of the lighted mind" miss a great part of the glory of life.—The New Outlook.

—BR—

We have just closed a good revival meeting at Sumner in which Dr. B. H. Lovelace of Clinton did the preaching and Mr. Gayle Holcomb of Oxford led the singing. They made a fine gospel team and did much good among our people. There were two additions by letter and five by baptism.—Arthur L. Jordan, Pastor.

STUDIES IN DANIEL

By L. D. Posey, Itta Bena, Miss.

Chapter Eight

Introduction

The chapter before us is one of the hardest in the Bible to correctly interpret. But he who had this chapter written still lives, and is therefore able to give a correct interpretation to his own writing. Lack of consecration and a willingness to let him speak for himself are the main difficulties between us and a correct understanding of his revelation of what was then future, and the typical or prophetic part of which is yet future.

The space allotted to a newspaper article such as this, is not sufficient for minute details, nor the assemblage of many other scriptures sustaining the explanations given. It is also presumed that the reader of these notes will read carefully and prayerfully the chapter under consideration.

By reading the first verse of this chapter and the first verse of chapter seven, it will be seen that the vision of this chapter was two years later than that of chapter seven; and as explained in the study of chapter seven, occurred before the fall of Babylonia, the first of the four successive Gentile world powers.

There can be no mistake as to the empires involved in this vision. In verse twenty we are told, "The ram which thou sawest having two horns are the kings of Media and Persia". Verse twenty-one says, "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king". Now let it be remembered that when this vision was given Media and Persia were separate and weak nations and the inhabitants of Greece had hardly risen above savagery. It was more than two hundred years before the death of Alexander the Great, the first king of the Grecian empire, and who was symbolized by the great horn between the goat's eyes. In this we have another wonderful evidence of the inspiration of the Bible. There was no chance for the unaided human mind to see these things, and it is not possible for them to have been written after they occurred and then put off on the Jews for prophecy. The Jews were entirely too careful about their sacred writings for any thing of that kind to be palmed off on them.

The reader will also observe that the main objects of this vision correspond exactly with the second and third divisions of the metals of Nebuchadnezzar's dream image, and the second and third beasts of Daniel's first vision. And since God himself gives the explanation of this vision, and calls the names of the empires, this chapter confirms the interpretations given of chapters two and seven beyond the question of doubt, at least so far as the second and third world empires are concerned. They fit as the object into the mold where it was fashioned. We must accept what God says, and when his words sustain our interpretations then we know that we are correct.

The Vision Explained

With the foregoing thoughts and facts in mind let us address ourselves to the meaning of the vision. For the sake of keeping things clear some statements already made will have to be repeated.

1. The ram with two horns was a symbol of Media-Persia as we are told in verse twenty. The taller horn came up last, which was a type of Persia, which showed that while younger as a nation would dominate in power, and which has proven true. This corresponds with the bear seen in Daniel's vision, and which had one side higher than the other.

2. The he goat with the great horn was a type of Grecia as we are told in verse twenty-one, and the great horn is a type of the first king which we now know was Alexander the Great, but who was not born until nearly two hundred years after this vision. The he goat mastered the ram which showed the future overthrow of the Medo-Persian empire by the Grecian, which we know to be an historical fact.

The notable horn between the two eyes of the goat was broken in the middle, and in its stead there came up four horns, and out of one of the four horns there came up "a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land". "The pleasant land" means "Palestine". "By him" (the little horn) "the daily sacrifice was taken away, and the place of his sanctuary was cast down". Verse twelve shows that this was a chastisement upon the Jews for their transgressions. The language of verse ten is used to denote the officials among the Jews, especially those who had charge of sacred things.

Before going further remember that the Holy Spirit himself by his interpretation of this vision shuts us up to two of the Gentile world empires, Medo-Persia and Grecia; and the latter particularly in its relation to the Jews. Then too we must not confuse the "little horn" of this chapter with the "little horn" of chapter seven verse eight, which came up from among the ten horns on the fourth beast. It will be perfectly clear to those who will read the chapters carefully that the "little horn" of chapter seven verse eight will come from the Roman empire, and is yet future, while the one under consideration in chapter eight is from the Grecian empire, and is now history, but with a typical significance that is yet future. Those familiar with history know that Alexander died when but a young man, and left no successor in office. The territory of his empire was finally divided between four of his greatest generals and became four distinct nations. Two of these drop out of sight, however, so far as the Bible is concerned, because they have nothing special to do with the Jews. The other two are Syria and Egypt.

Historians also know that Antiochus Epiphanes rose up from within the Syrian empire, overran the Jews, took away their daily sacrifice, offered a sow on the sacred altar and compelled the Jews to eat hog flesh and blaspheme God. In the vision the question is asked in effect, as to how long the sacrifice would be removed and the sanctuary trodden under foot. The answer is, "Unto two thousand and three hundred days", and found in verse fourteen of chapter eight. Under the Maccabees who were Jews, Jerusalem was regained, the temple cleansed and the sacrifices re-established in December B.C., 164, after twenty-three hundred days had expired.

Many interpreters go on the rocks over these twenty-three hundred days. That the foregoing explanation is correct, and these twenty-three hundred days are eliminated from all efforts to measure future events, is true for two reasons: First, this part of prophecy has already been literally fulfilled, and there is no hint that the twenty-three hundred days have any typical significance; second, it is a law of language that where a numeral adjective precedes a noun denoting time such as days or years, it is taken literally and limited to the number indicated by the numeral: Example, five days means five days, and only five days, not five years.

That the typical feature of this vision is to take place at the close of this gospel dispensation is clear for these reasons: First, in verse sixteen we learn that Gabriel was commanded to make Daniel understand the vision. In compliance therewith he said, "Understand, O son of man: for at the time of the end shall be the vision". This I understand to mean that the typical part of the vision will be fulfilled "at the time of the end". "At the time of the end" and similar expressions in the Bible, and there are many of them, invariably refer to the close of the gospel age. Second, in verse nineteen we have a similar expression used by Gabriel when he said, "Behold, I will make thee to know what shall be in the last end of the indignation: for at the time appointed the end shall be". Now the last end of God's indignation against the Jews has not yet come; but out of the latter of these two nations was to come a "little horn" who is the type of one who will appear at the end of the gospel age. That is the correct interpretation is further confirmed by verse twenty-three where we are told, "And the latter time of

their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up". Then follows a description of his destructive work against the Jews, and in verse twenty-five we are told, "he shall also stand up against the Prince of princes; but he shall be broken without hand". Without doubt this puts us to the close of the gospel age, and shows that a person from Syria as typified by this "little horn" will stand up against Christ; because "Prince of princes" can mean none other than he. Furthermore, when he was here nothing of this kind occurred in connection with him or his work.

Conclusion

The following chapters of Daniel will bring out the fact beyond doubt, and will confirm what has already been said in these studies, that at the close of this age the Jews will be confronted with two enemy leaders, one from Syria typified by the "little Horn" of verse nine in this chapter, while the other will come from some part of the old Roman empire, and is typified by the "little horn" of chapter seven, verse eight. Both of these leaders will stand up against Christ and will be destroyed by him at his coming. "Even so, come Lord Jesus". Amen.

—BR—

THE WORK OF THE COLLEGES FOR WOMEN

By R. G. Lowrey, Dean of Blue Mountain College

The organization and machinery of our Baptist schools should be determined only after a consideration of the work which we expect these schools to perform. In that work every phase of worthy Christian activity, from carrying the gospel to the dark parts of the earth to giving a cup of cold water in the name of the Savior, must be remembered. May I call special attention, however, to some peculiar aspects of the work of the colleges for women?

Eighty per cent of women marry and become home makers. Probably the most important task of the colleges for women, therefore, is to train its students in Christian home making. It is a truism that only a Christian can make a Christian home. But there is also much to be learned about child psychology, about the moral and religious training of children, about literature and music and art and citizenship and elementary economics and hygiene. In a college for women no instructor in any course should lose sight of this probable destiny of the students, and of the fine opportunities for Christian responsibility that will be theirs in their future homes. A class which is intended to meet the needs of men cannot effectively meet this need of the women. Neither can a college for women which is compelled to circumscribe its curriculum for some other purpose do its full duty by its students.

Yet not all women marry, and many who do marry must also become bread winners. In the past, most of the graduates of Blue Mountain have gone into teaching. But the demand for teachers has not increased in recent years so rapidly as the supply has increased, and there is indication that in the not distant future a majority of college women must turn to other vocations. In recent years they have been increasingly interested in nursing, secretarial work, dietetics, journalism, social work, and scientific and industrial opportunities.

In this need for training to make a living, the girl is like her brother. She is different from him in that she must be trained for two vocations—home making and some other. And because the time she may spend getting her college training is no greater than the time he may spend, this double demand must be met not only by the same school, but even, so far as possible, in the same courses. The vocations for which women should be trained should be those vocations which have most in common with home making, and the work in all courses should be such as to emphasize these common elements.

Division of labor in the making of pins is a good thing. Whenever it can be accomplished without injury to the product it is likely to be a good thing. Thus the college for men is likely

better to meet the needs of men, and the college for women better to meet the needs of women. But the college which is attempting to develop a well rounded woman needs freedom to enter many fields, and an attempt to divide these fields between two institutions may result in the production of half-women instead of whole-women.

SOME EXPLANATIONS

Recently it was announced that the Committee on our Colleges would recommend the appointment of a Board of Christian Education to take over all our college work. Here is how we suggest that the changes be made.

We recommend that a Board of Christian Education, composed of twenty-seven members, be elected in the regular way by the Convention, whose duties shall be:

First, To become successors to the present personnel and serve as Trustees of one and all of our Colleges.

Second, To become successors to the present personnel of and serve as the Education Commission.

Then follow the instructions as to organization and procedure as set forth in a previous article.

This leaves each organization intact and only changes the number and personnel of the several organizations.

This one organization of the Board of Christian Education will serve as the Board of Trustees of the College with which it is dealing and also for the Education Commission when performing any duty devolving on the Education Commission.

So far we have found only two changes necessary. First, a change in the Charter of the Education Commission with reference to the number of members. Second, a change in the By-Laws of the Convention as to the number of persons on the Boards of our Colleges and also with reference to the number of Boards on which one person can serve.

This plan enables us to bring all our college work under one directing organization without any drastic changes and if after a thorough trial it proves unsatisfactory we can easily return to the former or some other method.

Please do not get the proposals of this committee confused with recent suggestions as to a Mississippi Baptist University. So far as can be learned, all, save one, of this committee is as thoroughly opposed to such a suggestion as any reader of the Record can be.

We are working to stabilize what we have.

Yours for Christian Education,

—Bryan Simmons.

A FEAST FOR YOU

President S. P. Brooks of Baylor University is to deliver the Tharp lectures at the Baptist Bible Institute during the last week of January, and Dr. W. J. McGlothlin, President of the Southern Baptist Convention and of Furman University, is to deliver the Layne lectures.

These are to be given during the Lecture and Home Coming Week which is to be held January 26 to 30, 1931. The Lecture Week will coincide with the first week of the Southwide Sunday School Clinic under the direction of Secretary Arthur Flake and his associates. This will be as it was last year, the first week of our third quarter's work in the Baptist Bible Institute.

We trust that many pastors and Christian workers will find it convenient to take their vacation and visit us for this mid-winter feast of good things.

—W. W. Hamilton, President.

Pastor C. W. Baldrige of Inverness says the Pastors' Conference of Sunflower Association met at Sunflower Oct. 14. They had a good time getting acquainted, as many of them are new pastors: D. L. Sturges at Indianola, A. A. Walker at Moorhead, W. M. Bell at Ruleville, B. W. Walker at Roundaway, W. M. Powell at Rome and Blaine. W. R. Cooper at Drew and J. S. Deal are accounted among the elder elders.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

STEWARDSHIP

1. **Man's Possessions**—The desire to possess seems to be innate and universal. This disposition is intensified as man rises in the scale of civilization, and is fortified by the laws of every land. He will defend his right to his possessions by all the forces at his command, even at the risk of life itself, and now the U. S. Supreme Court declares that the rights of private property are sacred even as against human life.

2. **God's Ownership**—But, however perfect a man's title to his possessions may be, as against other men, it is relative and not absolute. "God has made all things for Himself," and has never given anyone a quit claim on any of His property. On the contrary, He has repeatedly asserted His ownership. "The land is Mine," "Every beast of the forest is Mine," "and the cattle upon a thousand hills." "The silver and the gold are Mine." "The sea is His, for He made it." "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

The Christian and his possessions belong to God in a double sense: first by reason of Creation and second by virtue of purchase. "Ye are not your own, for ye are bought with a price." As the owner of the sheep owns the wool, and the master owns the earnings and holdings of the slave, so the possessions of the Christian all belong to God by virtue of purchase as well as by original proprietorship.

3. **Possession is not Ownership**—Possession and ownership are not synonymous. In fact, possession in many cases does not mean ownership, but does mean stewardship. To the steward is entrusted for the time being the property of the owner, for employment or development or for safe keeping. The steward is a trustee and is expected to be faithful, diligent, and prudent. He should make the best possible use of his Master's goods, and not waste nor alienate nor lose them, but increase and develop them constantly. He is accountable for interest or returns at stated intervals, and the surrender of the principal or the original loan at the end of his stewardship.

God has opened His treasures. He has placed in man's hands His richest gifts. He has greatly blessed his labors and richly rewarded his ingenuity, and only asks for a fair return upon the investment.

But men have lost their heads and have become enamored of the forces and possessions temporarily in their hands, and forgotten that God is the owner, and that they are merely stewards. Christians even have forgotten that they and their possessions are only a means to an end, viz: the establishment of the Kingdom of God. The slave should have no barns of his own, nor the Christian a bank account or purse of his own.

Our faculties, our powers, our money, our time, our influence are not ours, but His. He wants them employed in the extension of His cause. God is calling for returns or interest, and His right none should dispute.

4. **Real Possessions Not Material**—After all, our real possessions are not material things, but the immaterial. The things usually called possessions belong to God and some day will be passed on to others. We cannot take any material thing with us out of this life. Our real possessions are such immaterial things as love, goodness, meekness, virtue, godliness, self control, or hate, meanness, avarice, etc., all qualities that go to make up our character. Material things must all be left behind unless we send them ahead by giving them back to the Lord, thus making them secure to us in the life to come. "Lay not up for yourselves treasures upon earth—but lay up for yourselves treasures in heaven." "What I gave, I have. What I kept, I lost."

5. **Observations**—1. God needs men to propa-

gate His Kingdom. He has saved them for this purpose.

2. This is an age of wonderful material development, prosperity and increase in wealth. Most of this wealth is in the possession of God's people.

3. God needs money to finance the Kingdom. He has put it in the hands of His people for this purpose.

4. There was never so much money in the world as now. There was never such pressing need for money. It is no accident that the two are co-existent.

5. There never were so many or so great and wonderful opportunities for the investment of money, time, influence and life as now.

Oh, that the eyes of the men of God might be opened to see these opportunities, and their ears opened to hear the call of His Providence!

6.—Practical Plans

The following are some practical plans for making returns as Stewards:

1. **Tithing**—The Old Testament repeatedly lays down the principle of tithing, in addition to which there were thank offerings and free will offerings. Israel was cursed and branded while the richest blessing was pronounced upon which the richest blessing was pronounced upon its maintenance. The New Testament does not lay down rules but principles, yet while teaching that all belongs to God (whether of life or time or possessions), it does establish unmistakably the idea of regular, proportionate, systematic giving, which is the foundation of tithing.

As a working basis, God seems to ask for one-seventh of time for rest and worship and one-tenth of money as interest. With six-sevenths of time and nine-tenths of money, the Christian accomplishes more than with seven-sevenths of time and ten-tenths of money. To give less than a tithe is to fall below the standard of the law. The Gospel surely does more for a man than the law. The tithe presents to the Christian a good working plan as a starting point or as a minimum. Instances are innumerable where great blessings from the Lord have attended the adoption of this practice as He has promised.

"Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—Prov. 3:9.

But the principle of systematic, proportionate giving proves so satisfactory that one seldom stops here. The spirit of giving, which is an essential characteristic of Christianity, is so developed and brings such joy, that it leads to better things.

(Continued next week)

First Church, Laurel, has experienced a gracious revival of Christian religion. For ten days we had with us Bro. H. R. Holcomb to do the preaching and our own Development Secretary (Bro. Lowrey Compere) to lead in the singing. In the midst of the meeting came the home-going of Bro. W. B. Holcomb, father of the preacher. While the hearts of our people went out to the bereaved family, our prayers went up to the God of heaven who answered with a revival. Bro. Holcomb is a great gospel preacher, he knows the Lord Jesus Christ has been here on earth in person, he knows He is here now in spirit and he knows and preaches that He is coming back in glory and power to reign on the earth until every enemy is put down. Our church is revived, (the one thing for which we have been praying) the lost were saved and our faces are turned to the future for larger service. We want to thank the church at Tupelo for the loan of their good pastor and in our Bible Conference next spring we are going to ask them to loan him to us for a week again.—L. G. Gates.

Mississippi Woman's Missionary Union

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"But We See Jesus"

While we look not at the things which are seen. 2nd Cor. 4:18.

But we see Jesus. Hebrews. 2:9.

* * *

I don't look back. God knows the fruitless effort
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I don't look forward; God sees all the future,
The road, that short or long, will lead me Home;
And He will face with me its every trial,
And bear for me the burdens that may come.

I don't look round me; then would fears assail;
So wild the tumult of earth's restless seas;
So dark the world, so filled with woe and evil;
So vain the hope of comfort and of ease.

I don't look in; for then am I most wretched;
Myself has naught on which to stay my trust;
Nothing I see save failures and short-comings;
And weak endeavors crumbling into dust.

But I look Up—into the face of Jesus;
For there my heart can rest, my fears are stilled;
And there is joy and love and light for darkness,
And perfect peace, and every hope fulfilled.

—A. F. J.

Tithing Story Contest

Young People, all aboard for Tithing Story Contest conducted by Woman's Missionary Union. This year five groups of manuscripts are to be presented:

Sunbeams up to 9 years, 100-500 words
Girls' Auxiliary, 9 to 17 years, 100-1600 words
Royal Ambassadors, 9 to 17 years, 1000-1600 words

Young Woman's Auxiliary, 17 and up, 1800-2400 words

The story must be submitted by an active member, approved by the counselor of the organization and it must be the result of the individual's own work. It is suggested that the stories be judged by a committee of five members appointed by the Associational W. M. U. Executive Committee. The winning stories in headquarters to be judged by a committee appointed by the state Executive Board.

The judges will be governed by this scale of rating:

Value of material in teaching tithing.....50%
Originality of plot.....25%
Literary skill.....15%
Appearance of paper.....10%

Stories should be written on one side of the paper only. Stories will be received at state headquarters, Jan. 1, 1931, to March 1, 1931.

Please Hurry Up!

Yes, please hurry up that list of subscriptions from your Society for Royal Service. Of course, you ALL will want to subscribe; but you are thinking that "there is plenty time yet." Just see how we stand October 1st, however, and we will decide to get busy.

Royal Service Quota for 1930.....5115
Received first nine months.....3400
Expected by December 31.....1715

And while we are hastening with our subscriptions to Royal Service, let us not fail our young people in neglecting to make good with World Comrades and with The Window.

Here is how we stand with World Comrades October 1st:

Quota for 1930.....990
Received to date.....541
Expected by December 31.....449
The Window Quota for 1930.....586
Received first eight months.....175
Expected by December 31.....411

Of course, some subscriptions have been sent in for all three Magazines since the above dates; but there is an earnest call for more. Not merely to meet our quota; that is the least reason of all; but because we need the Magazine.

Home and Foreign Fields

There is no periodical more helpful in Kingdom service than Home and Foreign Fields.

Have you ever opened a copy on Sunday afternoon and quietly run through the pages? You can read it all at one sitting. Some articles will require more time than others; now and then you must pause, because the heart throbs a bit quicker at the statement of some fact that is news to you. And now and then there comes the call for instant and silent prayer. But even with these interruptions of the Holy Spirit, you can gather in this one sitting information that will make Missions a very live issue. Let us try it.

Mississippi Baptists are not subscribing for Home and Foreign Fields as they should. This Secretary was made so ashamed recently when the number of subscribers was given. It is so pitifully small that I am not going to give it here. But let me URGE you who do not take the Magazine to send in your subscription at once. You will find that never was a dollar better spent in and for your family.

Just a Day

Yesterday, immediately after breakfast, I mounted an aristocratic little donkey and rode out five miles to a small town in which there are four Christian families. This is busy harvest time and the crops are abundant. Gladly they left their work and with numbers of their non-Christian relatives and friends gathered into one of the homes. The friends who do not know Christ manifested much interest in the way of Life. And the Christians were anxious to know more and more of the walk in the Christian life.

It was a happy day in searching the Scriptures to know more fully and in mingling our voices in songs of praise and in united prayer.

After the morning service, several told experiences as to what led them to become Christians and as to answers to prayer, etc. Will relate two or three that you too, may see how God works in this land. Mr. Chang said that a Christian friend from a neighboring town told him of the true God up in Heaven and of Jesus who saves from sins. This friend told him that we might bring any and all of our troubles to this Heavenly Father at any time or at any place and that He is the only true and living God, that He really hears our prayers and loves us. All this sounded very strange for in worshiping the gods made with their own hands there must be paper and incense burned, and good food offered, etc. And to think of just telling from the heart the things that we desire to this God that we cannot see sounded like an idle tale. But by and by Mr. Chang's mother became very ill, the house gods were duly worshiped with all the expense that this entails, and the dear mother grew continually worse. He remembered his Christian friend's testimony and decided to put it to the test. He

prayed with all the earnestness of his soul for his mother's recovery and that she be spared to them ten years longer. His mother speedily recovered. All were impressed that this unknown God of Heaven does hear and answer prayer. At first they rejoiced in this definite answer to prayer, but as time passed they forgot to be thankful. Somehow this God that they could not see seemed so far away, so they were soon worshipping the house gods as their fathers had done for ages past. His mother lived ten years and suddenly died. This brought him again face to face with the fact that the God of Heaven had fully answered his prayer. Mr. Chang at once sought out his Christian friend and begged to be taught the Jesus doctrine. He soon became an earnest Christian and has for years faithfully witnessed to Jesus saving power.

Mr. Wang's story:—He had worked in a port and had heard the Jesus religion preached, but considered it as only a superstition brought to China by the missionaries. He preferred to continue in the old paths. Meanwhile his mother at home had come in touch with this new doctrine and had become an earnest Christian. His mother also became ill, too ill to pray for herself. She asked this son to pray to the heavenly Father for her. This he did not know how to do as he knew only how to worship the gods of paper, or brass, or stone. But finally he falteringly prayed: "O, God of Heaven, if you really do hear us, please restore my mother to health." The next day he prayed the same prayer. His mother speedily recovered. This awakened him to the truth and he turned at once from the false to the true and accepted Christ as Saviour. He has for years been an earnest colporter. Last Spring while we were in our bi-monthly conference for Christian workers, Mr. Wang was himself ill and sent in asking special prayer. I well remember the volume of prayer for him. He states that from that very day there was a marked change and he was up and about in two days time.

Thus God deals with His little ones in this dark land. How he hears all their effective earnest prayers.

The day was all too short; we were all strengthened in the Lord. Both going and coming we had good opportunities of distributing tracts to eager passers by.

Please let us again beg that you help us with your prayers. We sorely need your daily help in this, the best way.

Pingtu, Shantung Sept. 25, 1930.

—BR—

Rev. P. E. Cullom of Summit succeeds Pastor Earl Ferrell at Calvary Church, Silver Creek, Miss.

—BR—

We are sorry to learn that brother W. H. James has been compelled to go to the Hospital for treatment of an injured limb, with danger of blood poisoning.

—BR—

Mississippi Baptist Education Commission will meet at Baptist Headquarters in Jackson Nov. 6 at eleven A.M. Recommendations to the Convention will be formulated and the bond issue considered; also all recommendations and suggestions that have been made with reference to the colleges will be considered. Attendance of presidents of the colleges and boards of trustees is desired; and others who have recommendations to be made to the Convention.

The Baptist Record

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R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

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sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
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the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Sinless Perfection

A man was heard to say the other day that one must be perfectly sinless to get to heaven. This man was both right and wrong. He was wrong from the angle from which he was speaking. He meant to say that one must reach a stage of perfection in the flesh where he did not commit a single wrong, or sin, before he could get to heaven. In that he was wrong. No one on earth has ever reached that stage except one, that is, Jesus Christ; and He never did sin at all. But no other person has ever lived sinless here, and none ever will, the Bible for it. Still there is a sense in which all Christians are perfect. It is not a personal perfection, but an imputed one. Jesus Christ lived a perfect life in the flesh and He lived it as man's substitute because man, all men, was unable to live it and the law demanded it. "The soul that sinneth, it shall die" is the demand of the law. So, in order for any one to be saved and get to heaven the demands of the law must be met which is perfection. Man being unable to live up to this demand, Jesus came down under the law and lived out in the flesh the perfect demands of the law for all men.

Now the word goes out that all who will repent of their sins towards God and have faith towards the Lord Jesus Christ shall be saved. That is, by meeting these requirements, repentance and faith, the perfection wrought out in the perfect life of Christ becomes our perfection and we are freed from the demands of the law through the righteousness of Christ imputed to us; or, in other words, our imperfections and our transgressions against the law are charged to Christ and He has satisfied them in His perfect life, so then His perfect life is credited to us who have repented and thus we become righteous before God; justified freely by His grace. The repentant sinner then stands before God righteous because he has accepted the work of Christ and he has been justified. It is not because of any merit on

the part of the sinner that he is now righteous in God's sight, but it is through the merits of the crucified Son of God which have been given to him by grace through faith.

Then, the man spoken of above was in that sense right, because no one can get to heaven unless he is perfectly righteous before God, but he was altogether wrong when he said that this sinlessness must be a personal sinlessness wrought out by good works and keeping of the law. If so, no one would ever be saved and get to heaven. How thankful we should be that the blessed word of God is plain that we do not have to keep the law, that we do not have to be good, that we do not have to work out our salvation in order to be saved, but that it is all of grace by faith, a free gift of God given to all who will repent and believe. That makes it a possibility for all people, but if by personal righteousness we are saved it makes it an impossibility for all.

Now, I know that it is not the perfect life of Christ that saves men, but His death on the cross; yet His righteousness plays its part by satisfying the demands of a broken law. "By His stripes we are healed". His death on the cross paid the sentence of death for the broken law that had passed on all men. Will speak of that later.

Grenada Assembly

The Baptist Pastors' and Laymen's Bible Study Assembly met with Second Baptist Church, Grenada, October 20th. A splendid representation of the pastors and some laymen and ladies was present and the discussions on Matt. 24 and 25 were interesting and instructive. Pastor E. R. Henderson gave a description of the Jewish Temple in the time of Christ that was marvelous. At the eleven o'clock hour Rev. J. F. Hartley, of Calhoun County, preached a splendid sermon on "The Ten Virgins". Of course the discussion was along the line of the second coming of Christ. Most of those present discussed it from the angle of pre-millennialism, but one or two leaned to the post theory; but all were brotherly. Those taking part in the discussions were E. R. Henderson, J. W. White, J. H. Hooks, R. B. Patterson, Harvey Gray, P. E. Fox, J. W. Hicks, B. L. Hamby, O. U. Rushing, J. E. Heath, S. J. Rhodes, C. W. Putnam. Among the visitors were Bro. Jordan of Duck Hill, Mr. and Mrs. C. C. Kestorff of Pleasant Hill, Rev. J. W. White of Kosciusko. New members were Reverends R. B. Patterson of Clahoun City, Harvey Gray of Providence, near Grenada, P. E. Fox of Calhoun County, C. M. Putnam of Houston, O. U. Rushing of Tillatoba. It was decided to meet next month at ten o'clock on Monday following the second Sunday in November, because of the Convention at Water Valley the next week. Brethren S. J. Rhodes and O. U. Rushing were appointed to assign the program from the first seven chapters of the Acts of the Apostles.

Mr. R. L. Taylor erected a pastorium near Providence Baptist Church in Grenada County and Rev.

Harvey Gray and family are living in it. Bro. Gray serves Providence half time, Pleasant Hill fourth time and a church in Tate County fourth time. Bro. Taylor lives in Memphis, but was reared at Providence and has relatives buried there.

Rev. W. B. May of Slayden, Marshall County, has located with his family at Mississippi College, where he goes to finish his education. He still preaches back at his old home county.

The death of Rev. W. B. Holcomb last week removes from our state one of our most worthy preachers. We sorrow with the family in this bereavement. He is dead, but he still lives in some of the finest children in the state. Though dead, yet he speaketh, may be truly said of him. He has done a fine work during his long and useful life.

Perhaps Mississippi College did a fine day's work when Dr. Edgar Godbold was elected to succeed Dr. J. W. Provine as president of that good college. Dr. Provine has served long and well, but since he is retiring, perhaps Dr. Godbold is fitted best for his successor. This fine school has done a great work in its hundred years of existence and we hope to see it do still greater work.

The Senior B. Y. P. U. of Scuna Valley Baptist Church rendered beautifully the missionary play, "The Heroine of Ava", recently. It was presented in a very impressive manner and will help any church where it is given. Messrs. Sellers and George Edward Denley, Misses Hannah Patterson, Levada Ryals, Nelle Thompson, Ernestine Ferrell and Bernice Murff were the characters, Miss Amelia Barbee was sponsor.

THE DANGEROUS DEMAGOGUE "Beware of Dogs"

The blunders made by men sincere
Can greatly hurt Thy cause;
False notions held in godly fear
May give Thy kingdom pause.

False doctrine from the pulpit
preached

May injure church or synagogues,
But none so far their ills have
reached

As those from blatant dema-
gogues,

Who play, for their own selfish ends,
On prejudice and ignorance,
Who claim themselves truth's only
friends

With nauseous boast and arro-
gance;

Who see the moths in others eyes
And magnify them many fold;
In feigned abhorrence lift their cries
Till through the earth the fault is
told;

Whose chief delight, like carion
crow,

Is feeding on some putrid tale;
Who no more joyous feelings know
Than showing how their brothers
fail.

Who, orthodoxy's plumed knight,
The whole horizon scans for error,
Proclaiming self as always right,
Would fill our timid souls with
terror.

O pity Thy weak servants, Lord,
And guide their erring steps
aright!

Forbid from us one chiding word
Of censure in their arduous fight!

But most of all, we humbly pray,
From hell's arch-fiend, the snarl-
ing dog

Who hounds Thy servants night and
day,

Lord save us from the dema-
gogue!

—BR—

CLARKE COLLEGE Y. W. A.

Clarke College Y. W. A. met Mon-
day evening, October 20, in regular
session and rendered the following
program:

Scripture Reading—Audrey Rob-
erts.

Miriam—Alma Grant.

Ruth—Maggie Spraberry.

Esther—Katherine Carr.

Mary—Joe Easley.

Lydia—Myrtice Alexander.

Talk on Courage—Verda Bryant.

Situations Demanding Courage—
Grace Waldrup.

The Source of True Courage—Ha-
zel Magee.

All the members were present
with the exception of one who was
absent on account of illness. Two
new members were added to our
band. We welcome them and feel
sure that they will be benefited by
being in Y. W. A. work.

The students seem deeply inter-
ested in the work and the Y. W. A.
promises to be the best in the his-
tory of the college.

—Reporter.

"LET US HAVE PEACE"

There are many indications from
various quarters that the questions
of the discontinuance of Clarke Me-
morial College and the removal of
the Orphanage will come before the
regular session of the Baptist State
Convention at Water Valley on No-
vember 17-20. Apparently these
questions have not been properly
settled to the satisfaction of a great
host of our people. And, of course,
until questions of such grave import
have been more agreeably adjusted,
there is of necessity a need for more
discussion and thoughtful considera-
tion. I am not presenting here the
merits or demerits of either case,
but making a plea for a brotherly
and Christly spirit in our delibera-
tions. It becometh us Baptists to
deliberate upon these questions
"with all lowliness and meekness,
with longsuffering, forbearing one
another in love; giving diligence to
keep the unity of the Spirit in the
bond of peace." We be brethren;
and "Behold, how good and how
pleasant it is for brethren to dwell
together in unity! It is like the
precious oil upon the head, that ran
down upon the beard, even Aaron's
beard; that came down upon the
skirt of his garments; like the dew
of Hermon, that cometh down upon
the mountains of Zion; for there
the Lord commanded the blessing,
even life for evermore."

Dr. R. L. Lemons of Blue Moun-
tain and his committee on the pro-
gram for the Pastors' and Laymen's
Conference which precedes the Con-
vention, viz; Monday night and

(Continued on page 12)

The Sunday School Department

SUNDAY SCHOOL LESSON

For Nov. 2, 1930

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: Simon Peter, from Weakness to Strength.

Golden Text: Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them that they had been with Jesus. Acts 4:13.

(Before reading these notes, please read, Mat. 16:13-20; Mark 8:27-29; Luke 22:31-34; John 18:25-27; 21:15-17.)

Peter is pre-eminent among Bible characters that bring consolation to fallen men. He went down into the depths and then came back as but few men ever do. For that reason when we are tempted to yield to despair, the memory of his experience helps to put courage into us, and gird us to renew the fight against self and sin.

But before discussing the truths of the lesson in detail, I deem it expedient to call attention to the golden text.

In the first place, I am afraid we put a wrong construction on the words used. I think the simple meaning is, that Peter and John did not belong to the theological class. They were not members of the school of the prophets nor rabbis. These men, as most Jews, were evidently educated so far as Jewish history, the general teachings of the Law, the Prophets and Psalms were concerned. Their writings in after years confirm that belief.

In the next place it was easy to see by their conduct and teachings that they really had the Spirit of Christ in them. Without discussing this further, let me say that is the one thing needed most among church members today. If all people whose names are on church-rolls would so live that others could see the Spirit of Christ in them to the extent that it could be said of them that "they had been with Jesus", most of the critics of Christianity would be forever silenced. There are too many whose lives are in harmony with their professions.

Turning to Peter, be it said, that he is among the finest examples we have of what the regenerating work of the Holy Spirit can and will do for lost men by grace through faith in Christ. There is not one word of authentic history of Peter before the New Testament account of Andrew bringing him to Jesus. So his early life must be judged by the out-croppings of his old nature after his regeneration. I take it for granted that all Christians know that the new birth or regeneration is a spiritual change, and does not affect our fleshly being except as the new man in us begotten there by the Holy Spirit when we repent and trust Jesus, brings the fleshly nature into subjection. The redemption of the body will take place at the resurrection of the dead, and the translation of the living when

Jesus comes again. (May God hasten the day of his return.) With the new birth the real warfare begins in the experience of every child of God. Occasionally that old nature gets the advantage, and manifests itself in glaring inconsistencies and grievous sins.

Now Peter's conduct after he had been saved shows that he had been a wicked man, and beset by at least two very bad habits, that of lying and swearing. But back of these habits was a depraved human nature so vile that Peter not only told a lie, but swore to it. According to the Jewish conception of an oath, Peter went the limit. But the moment the cock crew, Peter was reminded of what Jesus had told him only a few hours before, and went out and wept bitterly, fine evidence that he had been regenerated.

The imagination alone can picture the agony of Peter's soul between that hour and the hour he met Jesus after his resurrection. At that meeting his hopes must have revived, and from time to time they must have grown stronger; but his joy and confidence surely were not complete until the meeting at the early morning meal which Jesus had prepared, and of which he bade his disciples partake after they had spent a night in fruitless toil, except at the last Jesus had told them to cast the net on the right side of the ship when they enclosed a great multitude of fishes. There is not space in these notes to go into detail, but it was at the meeting just mentioned that Jesus asked Peter three times if he loved him. Each time the answer was given in the affirmative, and each answer elicited from Jesus a reply which Peter understood to mean that he had not lost his place as one of the twelve, and which we find confirmed in later years.

Human perfection will never be attained this side of the resurrection or translation, but by the use of the means of grace which God has placed within our reach, and by the help of his Holy Spirit, we can bring ourselves more and more into subjection, and more and more reflect the Spirit of Christ in us. The person who does not do this has reason to question his regeneration. If our neighbors do not see the Spirit of Christ in us then he must not be there.

Before passing, let it be remembered that Christian joy and usefulness cannot be restored to the Christian until sin has been confessed and forsaken. Peter and David are fine examples of this fact.

In this study we are brought face to face with what is commonly called Peter's "great confession." Our interpretations will always break down if we read into a passage what was not in mind at the time under consideration. In this instance the purpose was to determine and bring out from the disciples a confession as to their real conception of the identity of Christ. In other words: Was he God in the flesh? or, was

he just a man? Peter's answer was clear cut and unequivocal, "Thou art the Christ the Son of the living God." Matt. 16:16. Jesus said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:17. Now from Peter's answer to the question asked by Jesus, and by the reply made to Peter by Jesus after Peter's answer had been given, all in connection with the other scriptures immediately preceding, three truths appear: First, Christ had been supernaturally revealed to Peter. Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Second, Christ had been experimentally received by those to whom he had been supernaturally revealed. Those who had not known Christ as a result of a supernatural revelation, had not received him experimentally, therefore said he was John the Baptist, or Elijah, or Jeremiah, or one of the prophets. The apostles knew him by experience following a supernatural revelation, and Peter speaking for all said, "Thou art the Christ the Son of the living God." Third, Christ had been publicly confessed. After Jesus had been confessed, he then used a figure of speech, technically called "metonymy" in which "the confessor is put for the thing confessed," and said, "Thou art Peter, and upon this rock (the confession just made) I will build my church: and the gates of hell shall not prevail against it." Matt. 16:18. Every New Testament church that ever has been, was composed of those to whom Christ had been supernaturally revealed, experimentally received and publicly confessed. A real New Testament church cannot be composed of any other kind of persons, because the church is the body of Christ on earth, and will be his bride in heaven. Multitudes of people now in the world have received the mental conception of Christ and believe in him as they do in George Washington; but Christ has not been supernaturally revealed to them, and therefore has not been experimentally received. The result is our church rolls are burdened with the names of unsaved people. Their public confession is worth nothing without the experience back of it.

The expression of Jesus, "the gates of hell shall not prevail against it," is usually misinterpreted. The primary meaning of "Hades"—translated "hell"—is "the unseen world." Ancient cities were surrounded by walls and huge gates closed the apertures for entrance and exit, hence the security depended largely upon the strength of the gates, so "gates" became a symbol of resisting power. With these facts before us, the simple meaning of the language of our Lord is, "The powers of the unseen world shall not be able to stand against the assaults of the church of Jesus Christ." Furthermore, the whole thing carries with it what was later given in the great commission, namely, aggression. New Testament churches must be aggressive if they fill their mission in the world. While they are Christ is with them; when they fail to be so, he leaves them.

When Peter made his great con-

fession he spoke for the twelve, and Jesus so recognized it; then when Jesus spoke to Peter he addressed him for the twelve and for Christians of all ages to come, and said, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19. To make this as plain as possible, it simply means that we are to go forth proclaiming the gospel, and tell men if they repent and trust Jesus they shall be saved eternally; if they reject him they are eternally lost. Jesus has committed that authority to us, and it is confirmed in heaven every time we exercise it; and it belongs as much to the least preacher in the land as it does to the greatest theologian in the world. No pope in it at all.

Space forbids more than a passing notice of the sifting Satan gave Peter. God over-ruled it to cure Peter of his self-sufficiency and egotism. The Baptist denomination is passing through the same process now. May God hasten the day when the job is finished, then we will begin to do things for his glory.

The idea that Peter was not a saved man till after Satan got through with him is "bosh." Conversion is a change of state without a change of nature. Water, a liquid, is converted into a solid by freezing, then reconverted into a liquid by heating; no change of nature; just a change of state. Hydrogen and oxygen both invisible combustible gases united in the proportion of two parts of hydrogen to one part of oxygen have their constituent elements so broken up and nature changed that water is produced which is visible and will extinguish fire. That is an illustration of regeneration. A man is never regenerated but one time; many saved people need converting many times to get them away from their many errors. Peter was saved but needed to be "converted,"—"sifted"; when he got it he became one of God's greatest servants. Do you need sifting?

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ELECTRIC

MISSISSIPPI POWER & LIGHT

AND SERVICE

"HELPING BUILD MISSISSIPPI"

AN INTERESTING LETTER AND LESSON

John A. Held, D.D.

On my return from Europe there awaited me a letter on board the ship Lafayette from a brother who has just returned from Russian prisons where he has been suffering hardships for several years.

This brother has an interesting history which I must give briefly first.

In the pre-war days, he was a Roman Catholic priest, and was then chaplain to a high official in the Austrian government, Count — (he is still living) where he happily rendered acceptable service. The war came on, and the young priest volunteered to give his service to his country. In the war he suffered his full share of hardships. Toward the close of the war, he found himself, one day, in Russia, and while visiting several villages, he came in touch with and heard, what he considered humble peasants, preaching the gospel. There was a strange appeal in their message. He went again and again to hear them, and being an educated man himself, he wondered how they could preach so effectively, and interpret the scriptures in so wonderful a way. His heart was strangely touched, and in the course of a few weeks he found the Saviour whom he had been preaching, in his blindness, more or less sincerely, but nevertheless in ignorance of a personal fellowship with him.

This man found that the people who had led him into the light and liberty with Jesus Christ through their preaching, were Baptists, and though he hesitated at first, he soon joined them and in the course of time became a preacher of righteousness and a flaming evangelist; everywhere preaching that this Jesus of Nazareth was indeed the Christ, the Son of God, who saved him also, though he had been, as he declared, the chief of sinners. Everywhere he went, many were led to accept Christ, and in some places whole communities were turned to God.

However, this happy success was not long to be permitted. Satan will not allow one of God's anointed to go on successfully without persecution. Soon the Bolshevik government, which had come into power, had him arrested and imprisoned and later sent him to Siberia. Hardly had he arrived there when he began to preach Christ to the prisoners, and many were gloriously saved and rejoiced in their new experience. Songs of rejoicing were heard through the bleak land, and real joy, in spite of suffering. While here he met and married a beautiful and devout young woman. Here, also, were born three children to this union. The banished became the most influential man in the community.

This, the government could not endure. They do not let any one become influential in any community. So they had our brother arrested and again imprisoned. This time they caused him to be subjected to much suffering, while his family had to shift for themselves the best they could. Several times he was ordered to be shot, but in

one way or another he escaped execution.

Finally he remembered that he was an Austrian subject and that they had no right to imprison him, so he appealed to his former friend, Count — and through him to the Austrian government, and thus he received his release, and, united with his family, he returned to Vienna.

From this brother I received a letter mailed me on the Lafayette, in which he related some of his experiences to me. He also writes me of the terrific difficulties under which our Baptists are doing their mission work in Russia. It is enough to cause the stoutest heart to weep. They do it because they truly believe that men are lost without Christ. They are willing to endure any hardships if only they can save some.

As I read this letter through blinding tears and thought of the wonderful missionary opportunity Baptists have right here in our beloved Texas, I wondered what we will ever do about it. Here there are nearly one million and a half of souls, who though more intelligent and in better circumstances, are nevertheless lost as much as those in Russia or China or Japan or South America. They are unsaved! Shall we wait, halt or neglect?

In every phase of life they tackle their problems in these days of readjustments for solution. The government goes on in spite of drought and economic conditions. Industry seeks to adjust itself to the new demands. World war prices and world war schedules of wages are worked out to meet the present day conditions and demands. Time and the wisdom and patience of men will adjust the machinery of the economic world. Shall we fail in this, the greatest of all tasks?

I confess to a conviction that this is the time for our people and our Board to go forward in the undertaking of the recently stated endeavor to reach the foreigners among us.

Recently, one of the most thoughtful pastors among us, said to me: "Why do we not recognize the wisdom of doing mission work among foreigners here in the home land, where it costs less to win them, than sending missionaries abroad? Is it possible that souls abroad are of greater worth? Do we not see the tremendous importance of winning the foreigners here in the home land?"—Baptist Standard.

BILLY, 26-YEAR-OLD HORSE, DIES IN EFFORT TO SAVE HIS HUMAN PLAYMATES

Hickman, Ky.—With flowers in their hands and tears in their eyes more than 100 children assembled here today at the big willow tree behind the home of Mrs. Maude Choate on Troy Avenue to pay their last respects to old "Billy." Billy was a horse, 26 years of age, which for 14 years had belonged to the Choate children and nearly every child in Hickman had ridden Billy at one time or another. Billy was not only an institution in the town, but was known far and wide, and he was buried under the big willow tree with full funeral services.

Billy came to Hickman from Mississippi more than 20 years ago as the property of J. W. Ward, prominent planter. Later he was sold to "Uncle" Steve Stahr, who ran a livery stable at that time, and traveling men used to ask for Billy because he was so gentle. That was why the Choate family purchased him for the children.

Mildred Choate, 10, had been riding him since she was two years old. Billy would follow her around wherever she went. The other afternoon Mildred and Katherine Rogers were riding Billy and a friend, Louise Cohn, was riding another horse. Louise's horse became frightened and ran off.

Mildred started Billy out after the runaway, but a rooster got tangled in the old horse's feet and threw him. Mildred and Katherine were thrown off, but not badly injured. Billy did not get up. Mildred coaxed him to his feet and led him home.

They called Dr. H. B. Smith, veterinary of the bureau of animal husbandry of the United States Department of Agriculture, who is stationed here, and it was found the horse had a broken neck. Dr. Smith said that only the horse's love for Mildred had enabled her to walk him home, injured as he was. Paralysis set in. Day and night children trooped to the Choate barn to see Billy. Then he died. But he will be long remembered.—Commercial Appeal.

MORTON

The Men's Bible Class of Morton Baptist Church, Morton, Miss., one of the standard classes of the state, had a very pleasant surprise Sunday morning, October 19, when they were presented with a handsomely finished secretary's desk to replace the old desk. The new desk was built by Rev. W. M. Jones and was his gift to the class. This is a nice, new addition to the list of working tools of the class and is very much appreciated.

Mr. W. F. Lumpkin, one of the Vice-Presidents of the Bible Class, gave a report as chairman of a committee appointed to look after buying some groceries and giving some money to a family in the community where there is no man person to make a living, the aged mother and two daughters trying to make a living on a little farm, the mother being blind and there being no work that the daughters can do to make the living. Mr. Lumpkin's report was very good as \$2.00 in cash and a lot of groceries were given this family.

There is a great spirit of service rendering manifested in this Men's Bible Class, the class really does service in behalf of humanity for the glory of God's Kingdom as the opportunities present themselves, and all in all, it is a very active and effective working unit of the Morton Baptist Church.

—A. P. Lindsey,
Class Reporter.

FELLOWSHIP CHURCH

Fellowship Church in Tippah County was organized Jan. 17, 1841. Rev. James W. Griffin was chosen first pastor, with Bro. L. W. Dumas

NIGHT COUGHING

Quick and Safe
Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing *can* and *should* be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces. At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

as church clerk. Those pastors who served the church for several years of faithful and efficient service are the following: Rev. James Boswell, Rev. Martin Ball, Rev. J. B. Gambrell and Rev. W. E. Berry. Space will not permit the mention of all those who served the church well. In 1927 Rev. C. S. Wales was elected pastor. Soon after accepting the call of the church he launched a building campaign which resulted in the present structure, which is of brick veneer, the main body of which is 30 feet by 60 feet; the side extension is 12 feet by 24 feet. The seating capacity is 500.

The actual cash spent on this building was \$1,650.00. At present the membership is 233. The present pastor is Rev. J. B. Parker of Ripley. Under his leadership the church is making splendid progress.

We have an enrollment in the Sunday School of 210. The pastor preaches one afternoon in each month.

MISSION WORK OF B. B. I. FOR PAST WEEK

	Men	Women	Total
Assignments met.....	89	48	138
Leader's reports.....	17	0	17
Individual reports.....	69	42	111
Workers at assignments.....			105
People attending services.....			641
Sermons and addresses.....			67
People dealt with personally.....			89
People professing faith (Conversion).....			31

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 18. Oct 30th
The Twelve Spies Sent Into Canaan.
Numbers 13

Read the Chapter at least twice,
then write for me the story of the
chapter.

Things Not Given in the Lesson

Kadesh-Barnea, where the people were encamped, was eleven days journey from Sinai, and was close to the southern boundary of Palestine. Moses said to them "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee: fear not, neither be discouraged." (Deut. 1:2, 21). Moses tells us in this first chapter of Deuteronomy that the proposal to send spies came from the people, and not from God. They were afraid to go into this new country, so they asked that spies should be sent in first, to find out about the roads, and the cities they should come to. The Lord consented to this, Numbers 12:1, and they were sent. At this time, the Israelites had travelled 400 miles, in perhaps 15 months. If they had not sinned at Kadesh, they would now have been at the end of their journey, and ready to enter Canaan, but they sinned, and murmured against God, and 40 years of wandering awaited them!

My Dear Children:

I find from looking at our list of Bible Studies, published in The Baptist Record of June 19th, that we go from November 13th to Nov. 27th leaving out the Study for Nov. 20th. This is Bible Study No. 21, The Sin of Moses, Numbers 20. I think this must be the printer's fault, for it is a very important lesson, and I should not think of leaving it out. Tuck it in between No. 20 and No. 22, and be sure to study it, when you come to it.

I should be glad, if you would say, when you write to send some money, or for any other purpose, whether you are reading the Bible Study now. Your reading and studying it is what makes it worth while, you know, for us to have it, is really the reason why we have it. So few are sending the story of the chapter to be printed, that I can't tell much by that. So just say whether you are in the habit of reading it.

I saw Donald in church yesterday, looking well, but I didn't get a chance to speak to him. Julia Frances is going to be a great heroine—that's a lady hero, you know—when she gets home. She went to Memphis Saturday to have her tonsils taken out, and is still there. Much love from, —Mrs. Lipsey.

Bay Springs, Oct. 18, 1930.
Mrs. P. I. Lipsey
Baptist Record
Jackson, Miss.

Dear Mrs. Lipsey:

Enclosed is ten (10) cents which I wish to go on Miss Byrd's Library Fund. I read in the Record all about your trip to the West. I thought it was very interesting. I know you had a grand time. Mrs. Lipsey, if you have enough pictures of Miss Byrd, I certainly would be glad to have one. If you feel like you haven't enough to spare one, never mind about it. With love and best wishes to The Circle, I am,

Your friend, —Mary Nell Ford

I haven't any picture of Miss Byrd, Mary Nell, would send you one with pleasure if I had one. Yes, I had a fine time on my trip. We are obliged for the money.

Tylertown, October 14, 1930.
Mrs. P. I. Lipsey
Jackson, Miss.

Dear Mrs. Lipsey:

The G. A.'s of Tylertown Baptist

Church are sending you one dollar for Miss Byrd's Library Fund. We hope to be able to send you more later. Wishing you much success in this work, we are,

—Mrs. W. R. Cain, Ldr.,
Tylertown G. A.'s.

Thank you, Mrs. Cain, and the girls, for this good contribution. This giving of you and others is what gives me any success.

McComb, Oct. 19, 1930.

Dear Mrs. Lipsey:

I am seven years old and in 3b. Last Friday I made four one hundreds in my work. My teacher's name is Miss Maud Brown. I like her so much. I am sending 25c for the Orphans. My pastor is Bro. Mayfield and we all love him so much. Lots of love,

—June Storm.

It looks like you are doing awfully well in school, June. I like to hear such a report. I thank you for your gift, and am glad to add it to what we send the orphans this month.

Nettleton, Oct. 12, 1930.

Dear Mrs. Lipsey:

I have been reading The Children's Circle for a long time and enjoyed it very much. I go to school and like it very much. I am ten years old and in the sixth grade. I go to Sunday school every Sunday. I am enclosing 25c for the little Orphans. Your little friend, —Ollive Coggin.

I'm glad you found time to write at last, Ollive. The Orphans are doing very well this week in contributions. I'm mightily obliged for your part in them.

Longtown, Oct. 20, 1930.

Dear Mrs. Lipsey:

Here comes nine little Sunbeams. We are bringing 45c for the Orphans and are going to send some more every month. We want the size of the little boy's sister that Mrs. Johnson wrote about. We want to send her a new dress. We were the only Sunbeams in Panola county that got on the honor roll last year. Please print all our names.

We are, Flem and Frances, —Tom and Annie Loyd Wright, Gartha and Leon Barmer, Giles McPhail, Jr., Urna Lee Wright, Pres., Christine Stovall, Secretary.

Now, how nice that is that you are going to send us this good money every month. I thank you so much for this month. Write a card to Mr. O. C. Miller for "Dickie's sister's" size. I don't know her name, but he will—Mr. Miller at the Orphanage, Jackson. So much obliged, children.

Quitman, Oct. 20, 1930.

Dear Mrs. Lipsey:

Enclosed is a check for \$3.00 as a love gift to the Orphanage from the Quitman Sunbeam Band. We hope all the children are well and happy. Love to you and them. Most Sincerely,

—Carroll Land, Sec.

This is a fine gift, Carroll: we are certainly obliged to you and the other children. Thank you all so much, and I send you all my love.

Lucien, October 20, 1930.

Mrs. P. I. Lipsey,
Jackson, Mississippi.

Dear Mrs. Lipsey:

We are enclosing herewith a check for \$1.04 for the Orphanage, and will thank you to hand to the proper party. With best wishes,

—Lucien, Miss., Junior B.Y.P.U.
(By Mrs. E. F. Herring.)

Thank you very much, Mrs. Herring, and the Junior B. Y. P. U. The money will go to the Orphans very shortly. Remember me kindly to the children, and tell them we appreciate their gift.

SPARK PLUGS

R. L. Davidson

If anybody is superstitious about a two dollar bill give him a one dollar bill.

It is becoming quite a distinction to be killed by anything but an automobile.

That critic who says America has no genius for music wasn't talking about chin music.

A woman doesn't always get the last word. Sometimes she's talking to another woman.

There is this to be said in favor of Mormonism; it doesn't throw the entire burden of supporting a husband on one woman.

Recently, it took three surgeons in Chicago to get a sewing needle out of a girl's hand. But at that theirs was an easy job compared with getting a sewing needle into many another girl's hand.

An opportunist is a man who meets the wolf at the door and appears on the street the next day wearing an overcoat of the wolf skin variety.

If we accept the Darwin theory we won't have any one to blame for raising Cain.

The bootlegger will continue to out-wit the Government as long as he continues to out-pay the government.

The only two people a man will allow to talk to him straight is his wife and the traffic cop.

Some men have words with their wives but no opportunity to use them.

From moonshine to monkey shine is only a step.

Girls, today, according to a college dean, go hungry to buy clothes. Well, why don't they then?

Doctors are now saying that garlic is the only sure prevention of the flu. Even a germ must draw the line somewhere.

Speaking of jazz, the man who put din in dinner took the rest out of restaurant.

No man has really been corrupted by prohibition. It has just given him an opportunity to exhibit his natural born cussedness.

Europe won't pay the installments on that war and we can't take it back.

Some men never marry because they are afraid to pop the question

and others because they are afraid to question the pop.

Our American judicial procedure's greatest difficulty seems to be to proceed.

There is a flower that grows in Mexico that is white in the morning, red at noon and blue at night. We have one like it up here in the U. S. A. We call it a blooming idiot.

Teaching evolution in the schools won't make people accept it. Spelling is taught in the schools too.

There is a lot of talk about non-stop flights, but up to this date Father Time holds the record.

Question—What shall we do with our sewage? Well, let's not publish nor dramatize it.

We have no great statesmen, today. What we have are just fair to maudling.

Unfortunately, posterity will also have the task of paying off the grudges.

The nuisance class includes the woman who drives from the back seat and the man who cooks from the dining room table.

America may have more crime than other countries but she didn't raise all the criminals.

The increase of autos suggests the propriety of changing our national flower from golden-rod to carnation.

—BR—

Continued from page 9

Tuesday, Nov. 17-18, have arranged a very excellent program. Its general theme is, "The Worship of Jehovah", and is deeply spiritual throughout, and is calculated to prepare our minds and hearts for the Convention sessions. We would urge that the hosts come early to the Convention to be even in the opening session of the Pastors' and Laymen's Conference on Monday night to thereby get the full benefit of this excellent program.

Earnestly and sincerely,

—J. L. Boyd,

Pres. of Conference.

—BR—

Mrs. O'Brien: "Have you any ancestors, Mrs. Kelly?"

Mrs. Kelly: "And phwat's ancestors, Mrs. O'Brien?"

"Why people you've sprung from."

"Listen to me, Mrs. O'Brien. I come from the stock of Donoghues thot sprung from nobody; they spring at 'em."

THE BIBLE BASIS OF SERVICE ANNUITY

Baptists agree that ministers in active service should be supported. Many Baptists appear to believe that we owe very little support to old and disabled preachers and to widows and orphans of preachers. Do the Scriptures instruct us about this?

Many New Testament Scriptures enjoin the support of the ministry, but one passage studied carefully makes our duty clear. That passage, I Corinthians 9:1-14, says that the Lord's law concerning the support of ministers is like the Old Testament rule for supporting priests and Levites. They were supported, young or old, sick or well, serving or in enforced retirement and their widows and orphans were provided for. "Even so," says Paul, "hath the Lord ordained that they which preach the gospel should live of the gospel."

The Service Annuity Plan of The Southern Baptist Convention is the only practical method available for furnishing old age and disability income for preachers and for widows and minor orphans of preachers.

Address correspondence concerning Service Annuity to H. F. Vermillion, Managing Director, Service Annuity Department, 1226 Athletic Club Building, Dallas, Texas.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Dallas, Texas

THOMAS J. WATTS, Executive Secretary

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Neshoba County Associational B. Y. P. U. Makes Plans for Third Associational Training School

Under the leadership of their new president, Mr. R. L. Edwards, the Neshoba County Associational B. Y. P. U. moves forward in a splendid way. In their executive committee meeting plans were made for their third annual Associational B. Y. P. U. Training School. The school is to be held with the Philadelphia church and all faculty members except one will be local talent. This annual school has become quite an event with this Neshoba county B. Y. P. U., and Mr. Edwards believes that this will be the best they have had so far. The committee working up the study course details is: Marvin Rhodes, Juanita Johnson, G. H. Strum and Mazelle Newell. New officers for the coming year are: President, R. L. Edwards, Vice Pres., John R. Breland, Miss Arva Blocker, Secretary-Treasurer, Chorister, J. R. Breland, Pianist, Ruth Foster, District Vice Presidents, L. D. Payne, G. C. Burroughs, G. H. Strum and Miss Eva Willis. Junior leader, Miss Nora Viverette, Intermediate Leader, Mrs. I. W. Bethany. Their last meeting was a splendid success with good reports from all officers showing progress for the year. The next meeting of the associational B. Y. P. U. will be in Philadelphia.

A Brief Report, in Part, of One Volunteer Worker for the Year Ending November 1st

Most of our B. Y. P. U. folks in Mississippi know Bro. A. W. Talbert who for three years has been our State Associational B. Y. P. U. Secretary. Bro. Talbert accepted this place at the request of the state secretary as his "Missionary task" in "Judea" and as a volunteer worker has given many, many hours and days to the work. The following partial report will give some idea of how much time and interest he has given to the work this year. He has visited fifteen different associations for convention or conference and to some of these he has gone several times. He has taught ten courses driving miles and miles to and from these churches every day. One of these study courses required a daily round trip of more than eighty miles (80). In addition to this he set up the General B. Y. P. U. Organization in one church, organized three B. Y. P. U.'s in another church, helped perfect the B. Y. P. U. work in a negro church, conducted two conferences at the state convention and has sent out hundreds of letters both personal and circular in the interest of the work. We thank the Lord for Bro. Talbert, remember he has done this at times when his daily vocation could spare him. His interest is inspired by his deep love for the Master and a desire to serve Him.

Tippah County Associational B. Y. P. U. Elects Officers and Holds Interesting Meeting

At Ripley on the first Sunday of October the B. Y. P. U. representatives of Tippah county gathered in their associational meeting under the leadership of Mr. Milton Bryant, their president. Mr. Talbert met with them and reports a splendid meeting. Officers were elected and certain details in the organization worked out and plans made for the year that will, if carried out, make Tippah one of our best associational B. Y. P. U.'s. Officers for the year are: President, Milton Bryant; Vice Pres., Caryl Landers; Sec. Treas., Prof. Hollis; Chorister, Miss Effie Fields; Pianist, Ruth Climmer; Jr.-Int. Leader, Miss Bernice Street; District Vice presidents, Miss Annie B. Wages and Miss Mildred Martin.

Pickens Organizes B. Y. P. U.

On Sunday evening, October 12th, members of the Pickens church met for the purpose of organizing a B. Y. P. U. It was the privilege of your state secretary to be present and help in the organization. Officers were elected as follows: President, A. M. Lo Rance; Vice Pres., Velma Johnson; Sec., Mrs. C. M. Bryan; Cor. Sec., Miss May Catherine Yarborough; Chorister, H. H. Fuqua; Pianist, Miss Una Montgomery; B. R. L., Rev. J. L. Boyd; Group Captains, Mrs. E. R. May and Miss Catherine Boyd. Congratulations to Pickens. This union is destined to be a great blessing to the world, already they have attracted much attention and have had visits by other organizations.

Biloxi First organizes a second Junior union and name it "Christian Conquerors," Miss Lena Burnside is Leader.

Madison Associational B. Y. P. U. had a most interesting meeting on Sunday, Oct. 12, in Canton. Their program was built around the Eight Point Record System. We are indebted to Miss Christine Clarke for this report.

Mrs. J. B. Ray, Junior Leader of Burnside, reports splendid progress. They are using the suggestion sent out the first of the quarter and are trying to get rid of their "White Elephant" non-Bible readers.

New officers for Florence B. Y. P. U. are: Pres., Ruth Steen; Vice President, Harry White; Sec'y, Mary McCullough; Cor. Sec'y, Daniel Morgan; B. R. L., Miss Katie South; Chorister, Searcy Compere; Pianist, Sue Rogers; Group Captains, Lois Steen and Vivian Thurrell. This splendid corps of officers means splendid work for this term.

B. A. U. Officers for Fifth Ave. Hattiesburg are as follows: Pres., R. A. Fox; Vice Pres., Miss Irmalee Barnes; Sec., Miss Bess Barnes; Cor.

Sec., Mrs. R. H. King; B. R. L., Miss Sarah R. Riley; Chorister, Tilton Walker; Pianist, Mrs. W. A. Moody; Group Captains, Mrs. C. E. Almand and Mrs. G. H. Armstrong. We are indebted to Mrs. King, Cor. Sec., for this report. They are doing splendid work.

Lincoln County Associational B. Y. P. U., meeting on the Second Sunday, was a great success. A splendid program rendered to a great crowd with enthusiasm marked the day. It was voted that since the Bogue Chitto B. Y. P. U.'s had held the associational B. Y. P. U. Banner for a year that they would be awarded a permanent award. The Bogue Chitto Juniors won first place for the year, the Intermediates second place for the last three quarters and the seniors third place. This splendid church under the leadership of pastor H. B. Price, and B. Y. P. U. director, Miss Clara Brent, plan to add the Story Hour right away to their organization.

Brooksville Has Interesting Training School

With Miss Durscherl helping, the Brooksville church recently had a most helpful training school. An average attendance of forty marked a satisfactory interest and three interesting phases of the week's work are noted. A director was elected, Mr. Henry Jacobs being chosen. Lunch was served every night and thirty-five women were enlisted in this, each of this number having been asked to supply about a dozen sandwiches. A large number of men were enlisted by asking them to serve the cocoa. Mrs. J. J. Madison leads the Intermediate union with Mrs. F. M. Perry as co-leader or sponsor; Mrs. John Hill Allgood leads the Juniors with Mrs. Joe Stiles serving as co-leader or sponsor.

Lena Intermediates

We are indebted to Lyone Latham, Cor. Sec'y. of the Intermediate B. Y. P. U. of Lena, for an interesting report of their work. Their Union has only been organized about three months and has an enrollment of twenty-one. Interesting programs are given every Sunday. They are proud of their pastor and his wife, Mr. and Mrs. J. H. Street, and their leader, Mr. Townsend. Their plan is to make their B. Y. P. U. the best in the county. An interesting social was held at their leader's home on the evening of October 11th which was enjoyed by all.

Scott County Associational B. Y. P. U. Holds Interesting Meeting
The Scott County Associational B. Y. P. U. met Sunday, Oct. 12, 1930, at Bethlehem Church, the following program was rendered.

Welcome address—Mr. Anderson. Response—R. L. Compere. Enlargement through Bible Study—Mr. Davis. Enlargement through better programs—Myrtle E. Hays. Enlargement through expansion—Mr. Neal Putnam. Enlargement through consecration—Mrs. J. H. Street.

The organization decided to recommend the following officers for the following year: Neal Putnam, President; Mr. Trussell, Vice Pres.; Etoile O'Bannon, Sec.; Mrs. J. H.

Street, Pianist; and Hattie Meadows, Junior and Intermediate leader. Representatives were present from the following churches: Morton, Harpersville, Clifton, Steel, Bethlehem and Sebastopol.

We adjourned to meet again the second Sunday in January at Home-wood Church.

(Miss) Etoile O'Bannon.

Sunday School Workers Stop! Look! Listen!

The fourth Southwide Sunday School Conference, which meets at Jackson, Mississippi, January 13-16, 1931, will be an opportunity of a lifetime for the Sunday School workers of our state.

I have attended the three previous conferences held at Memphis, Tenn., Greenville, S. C., and Tulsa, Okla., and they were the most helpful and instructive conferences I have ever attended.

There is no business to be transacted, so the whole time is taken up in departmental conferences, examining of exhibits, observing demonstrations, and inspirational and informational addresses.

This will be a rare privilege, because the selected talent of the entire South will be used to execute these programs. This fourth conference will be brought to our very door in the center of our state.

To fail to avail yourself of this rare opportunity will be next to criminal neglect for you and the work you represent.

I feel that I owe it to you, in the light of what these previous conferences have been, to let you know what is in store for us so that you may begin now to make plans to attend.

I covet, in no sinful or selfish way, for every Sunday school worker in our state, the privilege and pleasure of attending this conference.

Please watch the Sunday School Page of The Record for further information and suggestions concerning our part in this great program.

—Wyatt R. Hunter.

REV. J. P. WILLIAMS TO PUBLISH BOOK OF SERMONS

At a recent meeting of the Simpson County Baptist Association the following resolution was unanimously adopted:

"Whereas, Rev. J. P. Williams has expressed his purpose of retiring from pastoral work at the close of this year, and whereas, we recognize his profound knowledge of the Word of God and his ability as a Gospel preacher. Therefore, be it resolved, that the Simpson County Association do hereby ask him to take under consideration the advisability of putting a number of his sermons and a sketch of his life in book form."

Brother Williams has consented to do this and is now preparing the manuscript for publication. This will be a very valuable addition to religion's literature in our state. He does not know at this time when this book will come from the press, but hopes for it to be within the next few months.

—B. E. Phillips.

New Hebron, Miss.

SPECIAL: LADIES RAYON HOSE, 12 pairs \$1.75, postpaid. Slightly imperfect, extra good quality. Assorted colors. Send for bargain list. Lewis Sales Company, Asheboro, N. C.

PROGRESS OF MISSISSIPPI COLLEGE DURING PRESIDENCY OF DR. J. W. PROVINE

(By O. B. Taylor, Trustee)

I have just attended the quarterly meeting of the Board of Trustees of Mississippi College. It was a most harmonious and a very inspiring meeting. While there are problems before us which ought not to be minimized, yet at this college there has been such a wonderful record of progress that Mississippi Baptists should be devoutly and humanly thankful. The growth of the College during the administration of President Provine is notable. Some most interesting information, gathered from the annual audits since 1912, was presented at this meeting, and the Board of Trustees unanimously requested me to write this article and pass these facts on to the brethren.

Physical Equipment

In 1912 the equipment and plant of the College was valued at \$141,290.94. In 1930 this value amounts to \$439,311.47, an increase of \$352,020.53, or an addition of \$18,527.00 for each of the nineteen years.

Endowment

In 1912 the College Endowment amounted to \$80,675.00. In 1930 the amount is \$632,706.19,—an increase of \$552,031.19, or an addition of \$29,054.00 for each of the nineteen years.

Operating Profits and Deficits

In every year of all these years, with the exception of seven, five of which were during the war period from 1914 to 1918, the current receipts have exceeded the current expenditures. The profits for twelve of these years amounted to \$55,427.37, and the deficits for the seven years amounted to \$19,686.57. For the whole nineteen years the profits have exceeded the deficits by a total of \$35,740.80, or an average of \$1,880.00 for each of the nineteen years.

Present Deficit

At this time there is a deficit of approximately \$65,000.00 in the operating accounts of the College. The Baptists of Mississippi ought to know that this deficit does not exist because the receipts into the current fund during these nineteen years have been less than the expenses. These receipts have exceeded the expenses by \$35,740.80, as above stated. The present deficit exists because money was used from the current funds in the erection of buildings and in investments in permanent equipment. During the past fifteen years the sum of approximately \$101,000.00 from the current funds has been used for the plant fund. This is an average of \$5,316.00 for each of the nineteen years. It is to be regretted that this had to be done. But who is there among us who would remove a single brick from any one of the buildings which adorn the campus? Which one of us will say that the physical equipment which the college has is more than it should have? The Baptists of Mississippi, for the sake of the past glorious history, and in carrying out the obligation of the denomination to those invited to enter the college walls, should have made provision for these necessities and for

the payment of the obligations as incurred. They must do so now, and in so doing they should appreciate the fact that the money has not been lost. In brick and mortar it stands upon our campus and in our possession. We have built our home. We have the use of it. We must now finish paying for it.

Scholastic Advancement

Perhaps more striking than the improvement in buildings and endowment is the national recognition which the College has obtained in the educational field. No college in America has a higher scholastic rating than Mississippi College. This high standard was finally reached in 1922. The faculty and curriculum of the College are recognized by the highest authorities in educational work.

Students and Graduates

How interesting it is, also, to know that during these nineteen years the College has matriculated 8218 students. It has placed diplomas in the hands of 1095 graduates. Through it there has been expended in giving a Christian education to young men the enormous sum of \$1,227,302.05.

To Whom Credit is Due

To Dr. J. W. Provine and to those who have labored with him during these eventful years, the denomination owes a debt that can never be repaid. It must be a source of great satisfaction to them to know that they have built for themselves not only a great monument in the way of mortar and brick and stone, but in the lives of thousands who are now living and in the lives of countless thousands who will yet live, they have projected their lives even into eternity. "More to be desired are they than gold, yea than much fine gold."

AN EXPERIMENT IN LOCAL MISSIONARY WORK

(By A. M. Overton, Pastor,
Baldwyn Baptist Church,
Baldwyn, Mississippi.)

This article is not written with any desire to exploit any individual or group, but with the simple prayer that by it, others may be inspired to "go and do likewise."

It has long been the conviction of the writer that all of our talking, praying and paying for and about "Missions" did not relieve us of the terrific responsibility to carry the gospel of life to those immediately about us. It was and is also his conviction that the only sensible way to evangelize our section, state and nation is for the individual churches to enlarge their activities and go out into the highways and by-ways for the lost. We are too prone to want to hire somebody to be a missionary for us, rather than be a missionary ourselves. Another conviction was that a real program of missionary activity at home would receive the earnest cooperation and support of a majority of our church members.

After much prayer, it was decided by the Baldwyn church this spring that we would attempt some such work this year with the pastor leading our home forces. The pastor already had the heart of the summer engaged with other churches and pastors for meetings, so the

only time we had to do this was before and after the time usually given to evangelistic work in this territory. We heard the stock argument that a meeting could not be had when the people were busy in the fields, but that you must wait for a time when it would be more convenient for them to attend services.

On Sunday night, June 15th, we began. Our equipment was about \$25 worth of planed lumber to make seats for approximately 300 people, a small stand and plank pulpit, five gasoline lanterns and lamps which were borrowed, 6 coal oil lanterns, 50 song books, and a folding organ which was also borrowed. We put our seats down in a grove near a schoolhouse and advertised the meeting pretty widely for several days before it was to begin. Many of our people admitted that they were skeptical as to the attendance, but were willing to withhold final judgment until a trial had been made. The first night, Sunday night, brought us a large crowd and from the first we had no worry for a scarcity of people to preach to. We continued that meeting ten nights and witnessed twelve professions of faith, most of whom united with the churches of that neighborhood during their regular revivals.

Our next meeting was in a grove in another direction from town and ran ten nights also. In this meeting there were twenty-six professions of faith, many of whom united with nearby churches. All this time many of our men and other members of our own church were going out and helping with the lights, music and otherwise to make the meetings go. They got a deep joy out of this work.

The third meeting ran only from Sunday night through Friday night, in another community ten miles out from town, but we saw nineteen professions of faith. Here the crowds reached an estimate of a thousand people with hundreds who admitted they were unsaved. We had to leave this most promising situation because the pastor was engaged with a church to begin a meeting at that time.

For seven weeks here the pastor was in meetings with other churches but on the first Sunday night in September, we began another open-air meeting in a community in which there had once been a Baptist church but had not functioned for some years. We had a little rain during this meeting and never had such large crowds, but there were 52 professions of faith. The old church was revived and 18 new members baptized besides others who came by letter. A Sunday School was organized and is now running with nearly a hundred enrolled. The pastor is preaching for this little band one Sunday afternoon a month.

In speaking of this Sunday School we are reminded that in the community where we held the second meeting, we organized a mission Sunday School which has one of our men as Superintendent and some of our own workers as teachers. It has been running beautifully all this time and is filling a real need in that community.

Our fifth and last open-air mission meeting was held beginning the third Sunday in September. The

✻ In Memoriam ✻

McNair

Daniel C. McNair, age 68 years, died Oct. 15, 1930. He was first married to Miss Eliza Dukes. To them were born 6 children; two are dead. He then married Miss Mary E. Davis; to them were born 8 children. He joined the Baptist Church at White Oak in May, 1908, and was soon ordained deacon. I was his pastor 25 years. He was one of the best men I ever knew. He always attended all the services—preaching, prayer meeting, Sunday School, and supported the cause. He moved his membership to Galilee some years ago. Rev. D. J. Miley officiated at his burial. I was in the Delta in a meeting at the time of his death.

—D. W. Moulder.

people were very busy harvesting, but we had great crowds at night. Some rain hindered us here a little, but there were 24 professions of faith and the community was greatly blessed, if the expressions of the people may be taken as truth.

Altogether, the five meetings put on by our church resulted in 133 professions of faith, the starting of two Sunday Schools, the reviving of one church to active life and a blessing to our own church which cannot be measured or valued. All this cost us not over \$60 in money which was gladly paid by the members of our church over and above their regular offerings. New life has been infused into our membership by this active participation in local missionary work.

We are now making plans for a summer full of such work in 1931. We already have tentative calls for enough meetings to keep us busy from early spring until late fall. The Lord being willing, this we purpose to do.

The writer has been signally blessed this year in all of his work. In other meetings besides those spoken of above, in which he did the preaching there were 79 professions of faith, making a total of 212 for the year. Brother E. P. Baker led us in our meeting at Baldwyn and we had 46 additions, 27 by baptism. For this year we have had 60 additions to our church making a total of 128 in the 27 months of the present pastorate. To the Lord be the praise for it all.

WHITE OAK AND PINE GROVE

Last Saturday and Sunday was my regular time at White Oak in Smith County, and Pine Grove in Simpson County. We had good crowds each day at both places, good Sunday Schools and good B. Y. P. U.'s at both places. I baptized two young men at White Oak Saturday, and Saturday night at Pine Grove four more joined the church, one by letter and three for baptism; all of them heads of families. We took our mission collection at Pine Grove Sunday evening and the church paid more than they had ever paid before at any one time.

The Lord be praised.

—D. W. Moulder.

A CHRISTIAN RAILWAY

(By Louis J. Bristow, Supt.)

I am writing this story while riding in the lounge car of the Texas & Pacific railway train—where I write a great many newspaper stories. It happens that I am serving as superintendent of three Baptist Hospitals, all located on this railroad: one in New Orleans, one in Alexandria, Louisiana, and one in El Paso, Texas. Having to visit them all every month, the mere item of railway fare would be considerable, if I paid fare. The distance from New Orleans to El Paso is about 1,200 miles, (two nights and a day and a part of another day are required to make a one-way trip), and railroad and Pullman fares each way and meals en-route would pile up costs in a jiffy.

But the Texas & Pacific Railway makes no charge for my passage. In fact this railway gives passes to many ministers, priests and rabbis. And one would easily understand why it does, did one know the men who are in places of authority in this great railway system.

Frank Jensen, the general passenger agent, was superintendent of Napoleon Avenue Methodist Sunday School, near the Baptist Hospital in New Orleans, for years. He is a noble Christian gentleman. Ollie B. Webb, assistant to the president, is also an active Christian, being a deacon in the First Baptist Church in New Orleans, president of the Louisiana Baptist Convention, and a member of the Southern Baptist Hospital Commission. Frank Werner, assistant general passenger agent—but why go on? All these fine fellows are members of the Rotary Club in New Orleans and, of course, we call each other by our first names.

One day I was preaching in a Presbyterian church in New Orleans on the text "Righteousness exalteth a nation, etc." and I quoted a conversation I had recently had with Brother Webb. I had asked him upon what principle of business his road gave preachers passes: and he replied, "All business is dependent upon the morality of the people. All property rights are secure in direct ratio to the integrity of the people among whom that property is located. There can be neither morality nor integrity apart from religion. Therefore, our property rights and our business are dependent upon the religious forces of the country; and our road, recognizing this fact, cheerfully makes its contribution to those forces by carrying without cost the recognized leaders of the churches, which in the last analysis constitutes the safeguards of our road."

It happened that the next day I met Webb and Jensen on the train. I told Webb that I had quoted him as above and a most interesting conversation followed. In it Brother Webb said, "There may be those who scoff at prayer; but I am confident that the discovery of oil all along the line of the Texas and Pacific Railroad is one of God's blessings to us because we try to operate our line in accordance with His will." And he mentioned other facts which bore out his Christian faith. There is a radio in this car and

every day it is tuned in on a certain station where a sermon is preached; and passengers have the privilege of hearing the Gospel as well as music, market reports and other programs.

Everyone who knows the "higher ups" of the Texas & Pacific know of their lofty Christian character and activities. The policies of the road are distinctly Christian. New Orleans.

NEWS NOTES

(From the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, Nashville, Tennessee.)

A New Book

For a long time we have waited for the coming of the new study course book, *The Home and Extension Department of the Sunday School*, by Joseph T. Watts. It fills a long felt need. Every pastor, every general superintendent, every Home and Extension department worker, and everyone who is interested in extending the influence of the Sunday school will want to secure a copy of this book from the State Baptist Book Store. Paper, 40c; cloth, 60c.

One Million on the Outside

There are nearly one million more church members who are NOT in Sunday school than there are both church members and non-church members enrolled in Sunday school. Read that sentence again and decide to have a Home and Extension department actively at work in your community to change those figures. The Home and Extension department will enlist in systematic Bible study those who cannot or who will not attend the Sunday school sessions. It will win many to Christ, it will enlist in individual and family

worship. It will train in Christian service and will develop the social side of your church life. It is the pastor's right hand assistant. It is the general superintendent's aid, it helps each of the departments of the school in a vital, effective way. Write the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, for free literature. Begin boosting today for an active department.

Change in Standard

In the Home and Extension department Standard now becoming effective, there have been a few changes made. Fifty per cent of the officers and visitors are now required to have the Normal Course diploma and the seal for the new book. Plan to have a week of training for your Home and Extension department workers this quarter.

Register that Department

If you have a Home and Extension department see that it is registered with the Department of Young People's and Adult Sunday School Work. The new literature is sent to all those registering and from time to time new plans and programs are sent, enabling these departments to keep in touch with the latest and best.

PRAY FOR THE PEACE OF JERUSALEM

Dear Record:

Reading between the lines I have about reached the conclusion that some of the brethren are expecting a free-for-all during the meeting of the State Convention which is to meet at Water Valley right soon.

I would like to attend the convention, and while I am recovering my health and strength rapidly, I do not feel that it would be best for me to make the trip.

I have given forty-two years to

pastoral work in Mississippi, and have always been in agreement with the work of the convention, and I hope to continue to be as long as the Lord allows me to work in his Kingdom. Now, brethren, let me say this to all: Let's go up to the Convention expecting, and praying for a peaceful, and profitable session of the Convention. Just allow the Holy Spirit to have His way with us and the Lord will be honored, and great things will be accomplished in His Kingdom.

I cannot be with you in the meeting of the Convention. However, I can and will pray for the Convention and that peace and harmony may prevail throughout the session. Now, sighting you to what Abraham said to Lot, will say, "And Abraham said unto Lot, let there be no strife I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren." Gen. 13:8.

—J. A. Lee.

Aunt Maria was without a peer among Negro cooks. Her specialty was molasses cookies. One day she was asked her recipe.

Without hesitation she replied: "Ah takes a cup of flour, but Ah don't use all of it, and Ah adds two gullops of molasses—"

"But," interposed the guest, "what are 'gullops'?"

"Honey, don't you know? Well, when you has a jug of molasses, and turns it up, the molasses say 'Gul-lup,' and then run a little more and say 'Gullup' again. Ah takes two." —Exchange.

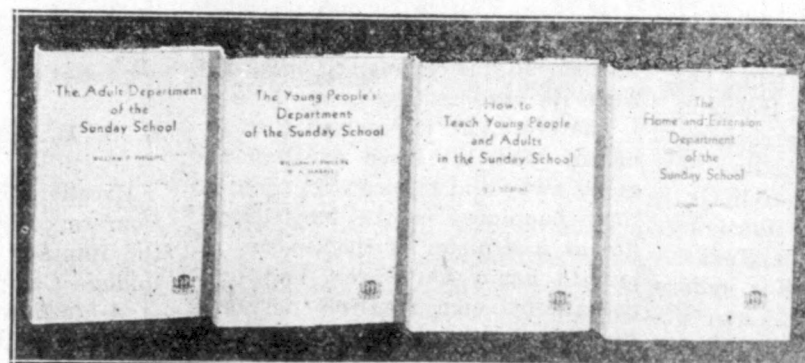
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Information! A Inspiration! A Stimulation! A Expansion!
A NEW QUARTET OF TEXT BOOKS

Adopted by the Department of Young People's and Adult Sunday School Work

You
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Because
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Wanted
Them

THE ADULT DEPARTMENT OF THE SUNDAY SCHOOL
(Seal 5, Normal Course)
William P. Phillips
Cloth, 60c; paper, 40c

This is a book that is well outlined, practical and usable. It is new information that may be used to meet new conditions. It is a book that looks toward tomorrow with a fresh viewpoint. It tells you how to organize and operate the Adult department.

THE YOUNG PEOPLE'S DEPARTMENT OF THE SUNDAY SCHOOL
(Seal 5, Normal Course)
Phillips and Harrell
Cloth, 60c; paper, 40c

So designed that it may serve as a guide to the successful organization and operation of a Young People's or College Young People's department. Furnishes an incentive for definite and effective work. Opportunities of each department and class officer challengingly presented.

HOW TO TEACH YOUNG PEOPLE AND ADULTS IN THE SUNDAY SCHOOL
(Seal 4, Normal Course)
G. S. Dobbins
Cloth, 75c; paper, 50c

The manuscript has been used as a basis for study and experiment by Dr. Dobbins' classes, Southern Baptist Theological Seminary. From this test the book has emerged most practical and usable. It is unreservedly recommended.

THE HOME AND EXTENSION DEPARTMENT OF THE SUNDAY SCHOOL
(Seal 5, Normal Course)
Joseph T. Watts
Cloth, 60c; paper, 40c

Every Sunday school in the land should give attention to this, the missionary department of the Sunday school. This book sets out the purpose and function of the Home and Extension department. The steps of organization, programs and plans of operation are effectively proposed.

BAPTIST BOOK STORE 502 E. Capitol Street JACKSON, MISSISSIPPI

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 0 NEWS AND COMMENTS 0
 0 (By A Layman) 0
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Pastor J. P. Kirkland of the First Baptist Church, New Albany, is to have with him Dr. L. E. Conant of the Moody Bible Institute, for one week beginning this week. Bro. Kirkland has been working to secure the services of this noted Bible teacher for some time.

Rev. Audie L. Mays, with his family, well-known Union Countians, have just moved to Townsley, Ala., where Bro. Mays has accepted work as pastor of Baptist churches. Bro. Mays is a worthy servant of God and has made many friends among his different congregations who believe in him.

News item in daily news papers, "President of China Becomes Methodist." But the all-important question is, Has he repented of his sins and accepted Christ as his Savior? Church affiliation and different church baptisms will not save a Chinaman or anybody else, but we trust that this man is really converted.

Rev. R. L. Lemons, pastor of the First Church, Blue Mountain, recently requested his congregation to reduce his salary from \$3,000 to \$2,700 stating that he wanted to share the economic depression with his people. His congregation accepted his offer and very much appreciated his consideration. It seems to us that this kind of movement be in order for some of our State Board brethren.

Appearing in the Memphis daily papers, daily, is a list of patients admitted into the three different church hospitals of Memphis. Practically every day at the Baptist Memorial Hospital there are about twice as many patients admitted as there is at either of the other hospitals. There must be a reason for this. The Tri-State Baptist Memorial Hospital has always been largely a choice with people.

Rev. H. R. Holcomb, pastor of the First Church, Tupelo, was called to Brookhaven upon the death of his father, the Rev. W. B. Holcomb, age 70 years, well-known and much-loved veteran minister. Surviving besides other members of the Holcomb family are three Baptist preachers, Rev. H. R. Holcomb, Tupelo; Rev. T. L. Holcomb, pastor First Church, Oklahoma City, Okla.; R. C. Holcomb, pastor First Church, Electra, Texas. Baptists over the state offer sympathy.

Clarence Darrow, well-known criminal lawyer of Chicago, is to debate with a Jewish Rabbi soon on the subject "Immortality of the Soul." Dr. Ben Bogard, well-known Little Rock, Ark., pastor, is anxious to get into this debate, as the debate will be held in Little Rock, and has written both Darrow and the Rabbi relative to it. Bro. Bogard says that the Jew does not take the New Testament account and he wants to be there and defend it. Southern Baptists differ with Bro. Bogard on many questions, but Bro. Bogard is a very able Bible scholar and can well defend the truths of the Old Book.

An interesting news item from the Texas Baptist Standard, written by our former north Mississippian, Dr.

James B. Leavell, states that the First Baptist Church of Houston, Texas, of which he is pastor, recently closed one of the greatest revivals in the history of the church. One thousand and ten accepted Christ as their Saviour. Of this number 780 joined the First Church. Dr. J. Frank Norris, pastor of the First Baptist Church, Fort Worth, did the preaching, which according to Bro. Leavell was in great power. Bro. Leavell in closing his article speaks in the highest esteem and admiration of Bro. Norris.

Pure religion is to keep ourselves unspotted from the world—James 1:27. Folks who play cards or dance or go to the movies or drink liquor or swear or go to mixed bathing are spotted Christians, if Christians at all. Folks who play cards for prizes are gamblers and ought to be indicted. Folks who play any kind of cards are subject to discipline in Murry Baptist Church. Folks who go to card parties even if they do not play cards are not fit to teach a Sunday school class for they are lending their influence to the devil.—H. Boyce Taylor.

The Hickory Flat Baptist congregation expects to call a pastor within the next few days since the resignation of the Rev. H. G. West, former pastor. The pulpit committee recently invited the Rev. James A. Landers of Blue Mountain, to preach for them. Bro. Landers was pastor of this church several years ago, and the congregation may extend a call to him again. A few years ago, Bro. Landers moved to Blue Mountain to educate his children and has served churches in this territory since. His people speak in the highest praise of Bro. Landers.

—BR—

New Sight Baptist Church

Whereas, God in His loving wisdom has seen fit to call Brother W. B. Holcomb to Himself, and

Whereas, Brother Holcomb was not only individually dear to many of our members of the New Sight Baptist Church, but was present with living Christian wisdom and courtesy in the organization of the New Sight Church as our assembly of God, and has been consistent and faithful in his loving co-operation since its organization.

Therefore, Be it resolved that we mourn with his loved ones in his going away and rejoice with them in their happiness in the long useful life as a Minister of the Gospel, he left to honor his Savior and perpetuate his own fragrant memory. He died in the harness and went happily from the company of his brethren on earth to the company of redeemed in Heaven.

This resolution prepared by the Committee appointed by the Church and extended to his family and friends.

Signed: Charlie White,
 C. L. Burgess,
 O. F. Grantham,
 C. C. Carroll,
 Committee.

—BR—

Professor: "Why don't you answer me?"

Freshman: "I did, professor. I shook my head."

Professor: "But you don't expect me to hear it rattle way up here, do you?"

Baptist Student Union

Carrol Hamilton, Miss. College,
 President

Inez Hardin, Delta State, Co-Pres.

Clarence Carlson, Ole Miss V.-Pres

Zana Wilson, M. S. C. W., Editor

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Guy Hathorn, State Teachers,
 Treas.

Sybil Brame, Blue Mt., Sec.

B. S. U. At Work At S. T. C.

A very entertaining and enjoyable little circus, sponsored by the B. S. U. was given on the S. T. C. campus Tuesday night, October 21. Besides a number of unique side shows, including the World's Tallest Man and Tallest Woman, the Million Dollar Beauty, the Siamese Twins, the Chamber of Horrors, and the Fortune Teller, there was a Fish Pond and several clowns. Billie Ogletree's orchestra provided some lively music during the evening, while vocal and instrumental numbers together with a comedy by a group of Woman's College girls and a humorous reading by Mrs. Pearl Cadenhead added to the evening's fun. Despite other attractions on the campus, there was a good crowd present and everyone entered into the spirit of the occasion. The members of the B. S. U. who had been asked to assist responded in a most commendable way and the credit for the success of the circus is due to them.

The delegates to represent S. T. C. at the Student Conference at Atlanta October 30-November 2, have been selected and their names have been sent to the proper authorities. Fifteen names were sent and it is hoped that all the number will be able to attend. Arrangements have been made for S. T. C. representatives and Woman's College representatives to go on the same bus. Those who are planning to go are: Miss Ione Sharpe, Miss Irene Blocker, Miss Opal Ritter, Mr. Guy Hathorne, Miss Orena Wade, Mr. T. P. Hill, Miss Ruby Anderson, Mr. Benny Strum, Miss Myra Ledbetter, Mr. Morgan Cook, Mr. B. F. Ogletree, Mr. T. J. Durrett, Miss Mamie Carr, Miss Edith Green, Miss Gladys May, and Mr. J. H. Pennebaker, Baptist Student Secretary.

—Lucille Sikes,

B. S. U. Reporter.

B. S. U. Happenings on S. T. C. Campus

Excellent interest in the Atlanta Conference is being manifest among the Baptists on the State Teachers College Campus. Twelve or fifteen students have made known their intention of attending the Conference if possible. Arrangements have been made for the S. T. C. representatives and Woman's College representatives to go on the same bus, which will curtail some expenses. Several means of raising money to send these representatives are being employed, the most interesting of which is a little Circus to be given on the campus.

A very splendid reception was given S. T. C. students (all denominations) by the Main Street Baptist Church of Hattiesburg, Thursday, Oct. 9. Things of this nature always seem to create interest in religious affairs, and this one did not fail in its purpose. A very interesting program was rendered by members of the church. The churches of Hat-

tiesburg seem especially anxious this year to get S. T. C. students enlisted with them. On Church Relationship Day, Sunday, Oct. 12, several students affiliated with the various churches.

A meeting of all B. Y. P. U., Sunday school, and Y. W. A. Officers was held Thursday, Oct. 16, for the purpose of getting all the new officers acquainted with their duties. A fair representation was present, and indications are that the new officers are going to work hard and really achieve something worthwhile.

—Lucille Sikes,

Reporter.

—O—

B. S. U. Notes From Blue Mountain

Instead of a regular Student Room meeting after supper Monday evening, the B. S. U. Council, with Miss Yarborough, hiked to the Fern Beds not so far from the Campus and had the regular meeting out of doors before twilight. Then supper was cooked and the hike back home made.

Up to the present date, eighteen have signed to go to the Atlanta Conference from B. M. C. A Blue Mountain-Ole Miss bus will make the trip, carrying about twenty-five students from both schools. Two cars are going from B. M. C., taking eleven students.

Wednesday was observed by the B. M. C. girls as an all-day and night prayer period for the Atlanta meeting. Thursday morning the students joined in prayer in the chapel service for the Conference in response to a request from Meridith.

Sunday night, October the 19th, about eighteen girls from the College B. Y. P. U.'s gave a program for the Unions in the Ripley Baptist Church, six miles from Blue Mountain. Miss Miriam Daffin, vice president of the B. M. C. unions, presided, the program being given by eight of the girls. Special music was rendered by Misses Lulia Muscavoy and Mary Frances Dickens at both the young people's services and the evening preaching service.

Encouraging are the brief noon-day prayer services in the Student Room. Very inspirational talks have been made from the book of Philipians this last week by different students.

Lucille Ray,

Reporter.

—BR—

"Hello!" called the feminine voice over the telephone. "Is this the Humane Society?"

"Yes," replied the official in charge.

"Well, there's a book-agent sitting out here in a tree teasing my dog."—American Legion Monthly.

—BR—

Porter: "Miss, yo' train coming."

Passenger: "My man, why do you say 'your train' when you know that the train belongs to the company?"

Porter: "Dunno, miss. Why do yo' say 'mah man' when yo' knows Ah belongs to mah wife?"